Evangelical Christendom.

OCTOBER, 1887.

THE MONTH.

The Annual Conference of the Evangelical Alliance, which has just been held in Aberdeen, is the event of the month which has most of special interest to our readers. On the evening of Tuesday, September 20, the opening conversazione and public meeting took place, the Earl of Aberdeen presiding. Addresses of welcome were delivered by the Rev. Principal Brown and Lord Provost Henderson, and brief speeches in reply were made by Lord Polwarth (the President of the Alliance), General Sir Robert Phayre, and others. Mr. Donald Matheson (Chairman of Council) delivered an address on the services rendered by the Evangelical Alliance to the cause of evangelical truth and religious liberty. A full report of the proceedings will be found in the body of the present number. The Scottish Churches were well represented among the speakers by the Rev. Professor Charteris (of the Church of Scotland), the Rev. Principal Brown (of the Free Church), and the Rev. Principal Cairns (of the United Presbyterian Church). The Church of England, and other Christian Churches on English soil, had able men to speak on their behalf. The Continent and the Mission-field furnished several speakers for the occasion, and with these were joined well-known men of eminence, and others. The united Communion Service was held in the West Parish Church, and was an appropriate manifestation of that union in the Lord which underlies all ecclesiastical divergences. The Conference altogether was most successful, and proved to many a very pleasant and profitable gathering.

Some consultation has taken place regarding the best method of carrying out the idea of bearing united testimony to the fundamental truths of the Gospel in opposition to the attacks which are so abundantly made against both the Christian faith and Christian churches. The matter has been under the consideration of the Council of the Evangelical Alliance, and the prevailing feeling is that three or four important centres in London should be selected, and a series of meetings held at each. One great topic would form the subject of consideration at each meeting, and would be spoken to by representative men belonging to different Christian churches, by which means it is hoped to show how firmly all Christians are united in holding the great verities of our religion. The arrangements have not yet been made, but when completed they will be duly announced. A powerful witness-bearing of this kind ought to tell influentially on public opinion, and silence those who are fond of asserting that in the churches themselves faith has decayed and the doctrines of the Bible are no longer held.

With this month of October on which we have entered, the ecclesiastical gatherings of Christian brethren begin anew with fresh activity. The Church Congress meets at Wolverhampton on Monday, October 3, and continues till the 7th. The full programme of proceedings was published early in September, and includes a varied list of subjects and a goodly array of names. Some of the questions that are put down for consideration refer to the history and the ecclesiastical relations of the Church of England; others are of more general interest, although they will, of course, be discussed at the Congress, more especially with reference to their bearing on the present condition of the National Church. Among such topics we may notice those of "Elasticity of Worship," "Child Life in Great Cities," "Socialism and Christianity," etc. Several prelates and noblemen are included in the list of speakers. There will be a special meeting for women members of the Congress, and also meeting for working women and girls, as well as several for working men. An excursion to Lichfield will take place on Wednesday, October 5, when service will be held in the Cathedral, with sermon by the Bishop of Derry.

The autumn meetings of the Baptist Union will be held at Sheffield during the same week that the Church Congress meets at Wolverhampton. The Rev. Dr. Dallinger, of the Wesleyan body, will preside at the missionary designation and valedictory service, which will be held in the Wesleyan Chapel, in connexion with the Baptist Missionary Society. The Congregational Union will meet at Leeds during the subsequent week, beginning on Monday, October 10, when the Rev. Dr. Clifford, Vice-President of the Baptist Union, will preach. About 800 ministers and delegates are expected to be present at the meetings, and several important papers are to be read. We trust that the proceedings of all these assemblages of Christian ministers and brethren will prove a refreshment, a stimulus, and blessing to themselves and to the churches with which they are connected.

The Rev. F. E. Wigram has completed his tour of the mission stations connected with the Church Missionary Society. After reaching Liverpool, he went to Keswick, where he addressed a large meeting in the Battersby Memorial Hall. Mr. Wigram thinks that the mission stations are much undermanned. The growth of the work has been so great, that the number of labourers is no longer adequate to the needs of the various parts of the great wide field. Mr. Wigram testifies that the men and women who are at work at the mission stations are labouring with the utmost zeal and devotion, and deserve both sympathy and generous help to enable them to win great victories for their Lord.

The Annual Pastoral Address to the Wesleyan Societies, which was circulated about the beginning of the month, attracted some public attention on account of a paragraph referring to party politics. It said: "The non-political character of our Church is very precious to us, and we are anxious to preserve it intact; and trust that nothing may ever occur among us to derogate from it, or to shade it. . . . Let the old tradition prevail still—no politics in our Connexion: a tradition so much in keeping with the saying of the Lord, 'My kingdom is not of this world.' Then shall we better preserve 'the unity of the Spirit in the bond of peace,' and live and labour together as brethren in the Lord." That a church, as such, ought not to assume a political character will be admitted by all who take a just view of its spiritual basis. Of course, individual members of every church have a right to follow out their own convictions in regard to public questions in their capacity as

citizens of the realm; and in all such public action they ought to regulate their conduct by the principles of the faith they profess and believe.

A remarkably successful Conference of the British Young Men's Christian Associations was held in Dundee early in September. A large number of delegates were present from England, Scotland, and Ireland; and the reports showed that satisfactory progress had been made. Taking Great Britain and Ireland together, the number of Associations had risen from 388 in 1886, to 415 in 1887. The number of Associations throughout the world was 2,528 for the former year, and 3,541 for the latter. A number of interesting papers were read, and important topics discussed. The Conference terminated with an excursion to Camperdown House and to Rossie Priory, at which latter place Lord and Lady Kinnaird kindly received the visitors and entertained them to dinner. Next year the delegates are to take part in an International Conference at Stockholm; and in 1889, the next British Conference will be held at Dublin.

Professor Max Müller has written a long and powerful letter to the papers on the question of child marriages and enforced widowhood in India. He contends that English Courts of Law ought not to enforce conjugal rites by penalties when the contracting parties were mere children. Referring to the Women's Jubilee Offering to the Queen, he asks if it is too late to suggest that a part of the £70,000 might be devoted to the foundation of a home for child-widows in India. An institution started under such auspices would give to Indian princes and noblemen anxious to prove their loyalty to England as well as their own country a welcome opportunity of showing that they are really in earnest in wishing to raise their countrymen and countrywomen to a higher level of civilization. The future regeneration of India depends on the regeneration of the women of India. These homes and schools for child-widows would in time turn out lovely brides, educated wives, self-dependent mothers. More than 500,000 of mere girls are called widows, are not allowed to marry, are treated like lepers, and are goaded into suicide and infamy. How to alleviate their sad lot is a question which concerns the people of England, and more particularly the women of England; and we trust that, in a matter so urgent and pathetic, some practical steps will soon be taken.

Considerable public indignation was aroused by the conduct of the Stamford magistrates, who had inflicted punishment on several members of the Salvation Army for the alleged offence of causing obstruction by holding meetings in the market-place. It appeared that none of the public had complained, but that the proceedings had been instigated by the Town Clerk. From what appeared in the public prints it seemed that there was no obstruction whatever, as there was no traffic to be obstructed. An appeal was taken by some of the accused against the interpretation put by the magistrates on the law relating to public meetings; and, after the matter had been brought more than once to the notice of the House of Commons, the Home Secretary gave orders for the release of the other prisoners. The religious journals were strongly in condemnation of the view taken by the magistrates, which, if carried out, would put a stop to all open-air preaching, and thus put a most serious obstacle in the way of evangelistic work.

THE LIVING CHRIST.

Human beings, when dead and, as to their bodies, sleeping in the grave, are, so far as we know, absolutely disconnected from all direct and active connexion with this world. The result of their living may survive them, and in this sense they may speak, as did Abel, when they have ceased to tenant the earth. The men themselves, however—whatever they may be or do elsewhere, and whatever may be the effect of their lives here on them elsewhere—are no longer actors in the events of time. The wealth of the dead millionaire passes into other hands. Dead generals do not command armies. Orators dead do not fascinate by their eloquence, and logicians dead frame no more syllogisms for earth. The dead judge no longer sits on the bench, and the dead lawyer pleads no more at the bar. The ruler rules no longer, and the preacher preaches no more. All that in this world is left of dead men consists in what they leave behind them, as the result of prior living. They never return to the earth, nor here resume their former place; and we have no knowledge that, being elsewhere, they here exercise any direct influence in the affairs of time.

Christ—the great and glorious Founder of the system that bears His name—unlike the founders of other religious systems, and unlike the founders of schools in philosophy and schools in art, is an exception to this general statement. The Bible Christ, considered in His higher nature, existed before His incarnation in the person of Jesus of Nazareth; and when this Christ ascended into heaven, and thus passed beyond the reach of our bodily senses, He did not terminate His connexion with, and relation to, this world, except as He might influence the thoughts and destiny of mankind by what He did and said while here. Though for a short time a dead Christ in respect to His humanity, He is now, for centuries has been, and for ever will be, the *living* Christ, acting in behalf of the world, and upon it, as really as when He was personally here, and seen and heard by men. Faith, reading and believing what the Bible says about Him, sees Him as the living Christ resident in heaven, just as the eye of sense once saw Him as the living Christ resident on earth. He has not ceased to be real because now invisible to us, or ceased to be an actor in respect to this world because personally present in heaven.

This Bible Christ—existing in heaven to-day as really as He did on earth, when He appeared in the robe of our common humanity, and there existing as the same Christ that He was when here—is important to mankind, not only by what He did, said, and suffered eighteen centuries ago, but also by what He has been doing ever since, is now doing, and will continue to do as long as the world stands. His offices relate to things here, and what He is doing there is a matter of the profoundest interest to His people here. He is there the Saviour of sinners as really as when hanging on the cross and dying for them. He is there the Mediator between God and men as truly as when He trod the earth as God manifest in the flesh. He is there the "High Priest of our profession," and "able also to save them unto the uttermost that come unto God by Him, seeing He ever *liveth* to make intercession for them." John tells us that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." His intercession for His people in heaven is as real as was His death for them on the cross. His work for this world, and, so far as earth is concerned, "finished" when He left it, and His relations to men as a Redeemer and Saviour, go forward in heaven, and will continue to do so to the end of time. He will at last descend from heaven, revisit the earth, raise the dead, "judge the world in righteousness," assign the wicked to their final destiny, receive His people unto Himself, and crown them with eternal glory and honour. No one who has read the Bible with thoughtfulness and care can have failed to see Christ in heaven, continuously related to this world, actively participating in its events, present with His power among men, and in heaven conducting offices of grace and love in human behalf.

We are, hence, not to think of Christ as a dead Christ, an obsolete Christ, a non-existent Christ, a Christ that was once, but is no more, a Christ that completed His whole work for man and toward him when He left this world, and is hence potential now only by the thoughts that fell from His lips in the days of His flesh. Oh, no; this is not the Christ of whom we read in the Bible. That Christ is a *living* Christ, and not a dead one—"the King of kings and Lord of lords," the "King of saints," the Head of the Church in heaven and upon earth, "the same yesterday, and to-day, and for ever." We are to trust Him and commune with Him as

a living Christ, and think of Him not only in what He was and did on earth, but also in what He is and is doing in heaven. Though beyond the reach of our senses, He is not beyond the reach of our faith, and we are not beyond the reach of His power and grace. His direct action upon this world, and with reference to it, has not ceased because He is not personally and visibly present as He was when He appeared among men. Potentially and officially, He is as really present now as He was then.

There is no other character of history that furnishes the parallel of Christ in this respect, and that, being in another world, can reach this world with the direct exercise of any power in blessing or cursing the race of men. There is no other person once here, but here no longer, to whom we can look for any service, or from whom seek any favour. This exceptional position belongs alone to Christ, the risen and ascended Saviour, the Lord of life and glory, the comfort of all saintship, and the only ground of hope for a lost sinner. He is the living Christ. Our salvation is not to be achieved by a doctrine or a mere scheme of thought, whether true or false, but by a *living* Christ who is Himself the Saviour of sinners, was such when He was on earth, and is such in heaven, and who possesses the power of salvation, and always exercises that power in their behalf when they come to Him in the manner prescribed. This living Christ is the very soul and essence of Christianity. He is not merely its founder, but He is the Christianity itself; and if detached from Him and His offices it has no existence.

THE TWO CREATIONS.

There is a great deal of suffering in the world, and because of the publicity given now to all that happens under the sun, this exuberance of suffering is coming everywhere under notice. At times one is ready to think that the powers of darkness have the upper hand, even in those countries where light has been most diffused. Like Hartman, some are ready to conclude that the dominating principle of the universe is a principle of utter heartlessness. There are Christians misguided enough to stagger at the problem of reconciling the existing condition of things in this world with the idea of a kind, just, and omnipotent Being on the throne of the universe. They are tempted to take a view like that of the man in the parable, who said, "I knew thee that thou art an austere man, taking up that thou layedst not down, and gathering where thou hast not strewn." Now a believer means one who has confidence in God whatever else may fail; and there must be something wrong about his way of looking at things, when his temptations are of this kind.

The difficulty is that men hold God responsible for whatever is. They apply to Him what they are slow to apply to themselves, "He that knoweth to do good and doeth it not, to him it is sin." Well, it is for them to show that there is reason to conclude that God has any power of doing good that He does not exercise.

Was God wrong in endowing man with free agency? This is the same as asking, Was God wrong in creating an order of beings higher than beasts? No one will ask this question. God was intent on communicating the riches of His own blessedness to man, and, therefore, man had to be a voluntary being, with power to depart from God. As God was his Creator, and was compassing him about by proofs of friendliness, he had every reason to use his freedom in doing what was pleasing to the allwise One, instead of using it to please a creature most inexperienced and fallible—himself. The happiness of man, his dignity, his usefulness, his highest development, are connected with the will of the Supreme. That there should be misery, confusion, innumerable forms of suffering, unspeakable wretchedness in the path that deviates from the will of God, is no impeachment of God. On the contrary, it more signally shows the folly and wickedness of setting His will aside. As soon as man is tired of his own ways, and has had enough of the misery of self-will, let him avail himself of the invitation of Him who willeth not that any man should perish, and come and be made over again in righteousness and true holiness. God will have all men to be saved, and to come unto the knowledge of the truth.

How about the earthquakes, pestilences, oppressions, wars, slave-gangs, prostitution, intemperance, that desolate the earth? By suffering these things, God simply shows that He is mindful of the covenant involved in the gift of freedom to man. In these awful ways God is protesting against the abuse man is making of his free agency. He cannot but let it be seen that selfishness is an unspeakable curse, the very opposite of divine

benefaction. If He were to regulate the order of things so that the gratification of man's lusts should entail no severe suffering, it would simply show that sin had obtained the victory over Him, and was subordinating Him to its pleasure.

God, in creating man, has conditioned His own activities upon the assent of the creature. Man holds the key of his heart, and Christ, the regenerator, stands at the door and knocks, and may only come in when the man within hears his voice and opens unto Him. Almost the last words of the Bible are, "Let him that heareth, say, Come." Let him that hears and opens, and sups with Christ, remember those within his reach who are self-imprisoned, and convey to them the invitation of Christ. This is the last glimpse we have of the people of God in the Bible. Their life is an invitation. Let God be true, though every man a liar. Let God be love, though every man be found a petrification of selfishness.

We find that when a man is doing all that in him lies to communicate the blessings of the Gospel to his fellow-creatures, he is not tempted to entertain hard thoughts of God. We have found that those upon whom the problem of the universe weighs most heavily are far from doing what in them lies to communicate the blessings of Christ to their fellow-men.

God created one world, and sin created another. God seeks to bring in a new creation, but man resists it, tooth and nail. The misery of the world testifies to the excellence of God's creation, and the cursedness of man's.—GEORGE BOWEN.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

September 16, 1887.

SAID a member of the Government: "The peril of the present time is neither on the right nor on the left, but in our divisions. Public opinion repels those who would use violence. It is by a wise and liberal policy that we shall recuperate lost ground, and worthily celebrate the centenary of the Revolution."

Violence and licence have so often been miscalled liberty, that liberty is tremulously apprehended by many; thence the danger still rife of the nation, at some fatal turning, throwing itself once more into leading strings. The aim, therefore, of wise men in power is to educate the people for liberty.

A Protestant paper speaks of those who are the first-fruits of the disenthralled nation, and describes them as follows: "For the last three centuries, there lives, moves, and has its being in France, a people, often oppressed, discreet to a fault, knowing what to be freely willing means; practising liberty in its consistories, in its synods, and in its life,—the first-fruits of the disenthralled nation. May this people not be wanting in a worthy use of the régime that God is now granting us!"

The synods of the Reformed Churches are decidedly preparing the way; the conferences of the Free Churches, also, tell on the Protestant populations, and, together, are quietly arousing them from their prolonged lethargy. Even in the regions where Rationalism had long enervated the successors of the Huguenots, until churches were empty and religious life *nil*, a new flame is kindling, an active generation of pastors is forthcoming, and the Cevennes give promise of again deserving the name of "the heart" of the Reformed Churches.

As usual, and perhaps more than usual, this summer has seen open-air meetings, to which crowds assemble from afar, and the pastors address them, sometimes on the very spots where their forefathers met in secret in uncertainty whether their blood would not bedew the ground, or ever the meeting come to a close. A remark made by a correspondent concerning Béziers, one of the places renowned as the tragic scene of massacres of the saints of God, remarks, with evident surprise, that amid the absolute lethargic indifference of Protestants as to religion, the Darbyite brethren retain their freshness and vigorous growth. The secret is evidently to be found in (Psalm i.) their loving meditation, day and night, on the Word of God, and their consequent looking for the coming of the Lord Jesus Christ.

It has often been remarked, and no doubt with justness, that the lack of interest still generally shown in the prophetic Scriptures, both as concerns the Lord's ancient people Israel and the return of Messiah to "reign

among His saints gloriously," gives an instability and consequently unexpected events, and an apprehension concerning the future, akin to the pessimism of the unbelieving world. The prophecies of Holy Writ concerning the glorious destinies of the earth during the reign of Messiah, soberly studied and made known, would be found (and have been found invariably in our experience) the best point of contact with anxious Socialists. Their wildest dreams of earthly bliss are tame compared with the future predicted by Isaiah and the other prophets. Let any one try. It is a mine of untold wealth to the evangelist who would be listened to willingly. And from this point the transition is easy to James v. 1-9, for instance, and to other portions of Scripture, till the man is landed in the full, noble, grand, glorious Gospel.

A curious discovery of the bones of the Protestant martyrs near Florac will possibly lead to their public sepulture. A few years ago, a subterranean passage among rocks being discovered, the entrance was enlarged by gunpowder, in order to use the place as a refuge for flocks. It is called the Beaume-Giral. In it were found, mixed with the fragments of rock, human bones in considerable number. An aged man remembered the tradition that it was a place for the meetings of the Camisards, and that one day, when several infants were to be baptized, armed men, led by a traitor, suddenly appeared and massacred the whole company. These bones still "lie bleaching" on the soil, or are carried afar by the swelling of the rivulet of Oulas.

The emigration of a portion of the inhabitants of Dormillouse, in the Hautes Alpes, descendants of the ancient Vaudois, to Algeria, has been crowned with success. The snows and intense poverty of their birthplace, where the meagre soil yields scarcely bread for twelve months—baked once a year, not to tempt the appetite that cannot be met!—have been exchanged for the glowing climate and fertile soil of *Les trois Marabouts*. The four years' experiment has fully succeeded; they have attained competence and comfort, and preserved their faith and excellent character for sobriety and uprightness—an example for all around. The pastors of Oran and Tlemcen visit them regularly, and not one is then absent from public worship. A newspaper remarks: "Would that all Algeria were thus colonised! Were it wholly peopled with laborious, sober, moral, and religious tillers of the soil like these, what a splendid future would dawn upon our colony; what a grand people would be prepared on the other side of the Mediterranean!" It would be a most beneficent work to facilitate, with a few hundred pounds, this emigration on a larger scale. This people (formerly evangelized by Felix Neff) had finished their bread in June, this year, before their harvest, and would have been famished without the special aid of the Lyonnais Protestant Committee and the help of an English lady settled in France. Who will help them to join their brethren in Algeria?

Several of our chief Protestant philanthropists were present at the eleventh anniversary of the British and Continental Federation for the Raising of Public Morals. It was held in the Lemanne Theatre.

The second place of pastor in Avignon has been suppressed by the Government. This was consequent on the two pastors not being able to settle harmoniously their several spheres of duty.

M. Rabaud, the long-known and valued evangelist among the French in London, has been ordained pastor in France.

The *Revue des Deux Mondes* has a remarkably favourable series of articles on Protestant works of charity and philanthropy in Paris, from the pen of Maxime du Camp, who had already reviewed the Roman Catholic charities in the same periodical.

The city of Niort has changed the name of one of its streets from Maintenon to that of Jean Migault, one of the victims of the Dragonnades, giving an interesting summary of his useful and fearfully-persecuted career as schoolmaster and public notary. He at length escaped to Holland, where he wrote his memoirs.

The Municipal Schools of St. Ouen, near Paris, have come uncomfortably before the public by the extraordinary books given to the boys and girls as rewards at the close of the school year. The Municipal Council purchased the most furiously atheistic and revolutionary volumes with the public money, and sent them, the evening preceding the distribution, to the school teachers; the authors being Louise Michel, Blanqui, Jules Vallès, etc. Some indignant parents tore up the books, and a tumult ensued. The Mayor, who is an M.D., and on whom the responsibility falls, has been removed by Government.

The Emperor of Brazil has become honorary member of the French league against atheism.

The sellers of hardware in Lyons and the

merchants of Marseilles have in great majority closed their shops and houses of business on Sundays.

A congress of the delegates of public teachers of youth met in Paris to examine into the present evident danger of overworking children's minds, and how to remedy it. Above 500 memorials were received on the subject. Two thousand delegates represented the 40,000 school masters and mistresses of public schools in France. It is a most important subject.

GERMANY.

[From our own Correspondent.]

Berlin, September 15, 1887.

I HAVE in some of my previous letters mentioned the Protestant Alliance formed to defend the rights of the nation against the increasing influence of Rome. The reason why this Alliance has found little sympathy hitherto in religious circles is that men of the Liberal school and of the Party of the Middle were its chief founders. The great constituting assembly of the association has now taken place at Frankfort, and we can, therefore, form a more adequate idea of what the society really is and wants. The idea itself certainly deserves our sympathy, because the Church of Rome is highly elated by her triumphs, and it would be of great use for the Protestant feeling of the nation to express itself. Doubt can be entertained only as regards the methods. The assembly of August 16 and 17 was largely attended. The Alliance has now about 10,000 members, and all objections or opposing views were wisely avoided. The aims of the society were stated in five resolutions: "1. We consider it a duty for the State to endow the Protestant Church with larger means for the spiritual work among her members, and for the training of her ministers. 2. Considering the losses which the Protestant Church continually suffers from mixed marriages, and considering the danger which the Romish way of treating such marriages involves as regards the peace of family life and the unity of the nation, we deem it necessary (a) that the Evangelical churches introduce a firm and, as far as possible, equal method of treating parents who promise to educate their children in the Roman Catholic religion; (b) that the duty of fidelity to the Church of the Gospel be more decidedly taught to its members. 3. The liberty of the Church of Rome to hold processions, even in districts where the population is mixed, has originated among Roman Catholics the claim that Protestants should submit to these forms, and even show respect to them. This is decidedly opposed to the honour of Protestantism, especially as no reciprocity is exercised towards Protestant forms of worship. We protest against this as a breach of religious liberty. 4. As the admission of Romish religious orders and Sisters of Mercy gives rise to disturbances of the peace, we (a) claim that, at least in purely Protestant districts, such settlements be not allowed, and (b) exhort Protestant women to dedicate themselves more to the duty of nursing the sick. 5. We consider it a public scandal that the name of Luther, who has done so much for the spiritual and moral regeneration of the people, is constantly slandered in Roman Catholic papers. We claim protection against this, and think that an annually repeated celebration of Luther's birthday would do much to arouse the Protestant feeling of the nation." There is much truth in these resolutions, but we cannot withhold some objections. Is not too much help demanded from the State? If Luther's name is to be protected, will not this also fetter Protestants, and prevent them from saying an open word against the abuses of Rome? If processions are not to be allowed, and settlements of Sisters of Mercy to be prevented, does not that trespass on that liberty of religion which everybody ought to have? Let us hope that in the course of events unpractical methods will be abandoned, and that these great aims will be prosecuted in a more successful manner.

The General Conference of the Roman Catholic Associations met at Treves. These meetings always show much outward unity, much eloquence, much splendour; the whole of which is intended to impress the population. Mr. Windthorst, the leader of the Ultramontanes, spoke a great deal, made many jokes, and declared that the last remnant of the May Laws should be destroyed. But, in truth, the Moderate party obtained the upper hand, and a loyal resistance to the decrees of the Pope with reference to German politics was solemnly affirmed.

The second National Conference of the German Young Men's Christian Associations took place at Dessau, from the 27th to the 30th of August. The result was a very satisfactory one. The reception at Dessau was truly cordial, and the attendance from

the neighbourhood large. It is only to be regretted that the number of young men themselves was comparatively small. The reason, however, is very simple. The members of our Associations chiefly belong to the lower classes (with the exception of the new Association at Berlin), and they cannot therefore afford the expense of the journey. The Conference was therefore less a gathering of young men than a meeting of men working in this important mission field. Men from all parts of Germany were present. The different German leagues of the Associations were constituted into one national league, the President of which for the next five years is Pastor Krummacher, of Elberfeld. Secondly, it was resolved that every year a conference of general secretaries and agents should take place. One remarkable feature of the progress of the work during the last year is that in many Associations men have been appointed as paid officials, who give their whole time to the work. This insures a much more efficient management than when an overworked pastor only gives a few hours on Sundays to the task. The new Association in Berlin, at 214, Friedrichstrasse, founded five years ago by Pastor von Schlümbach, has been followed by a few similar institutions at Munich, Stuttgart, Hamburg, and other places. They all have general secretaries, and from these an impulse has been given in that direction. It is also a result of the Dessau Conference that these new Associations, called in German "Christliche Vereine junger Männer," and the old ones, called "Jünglings-Vereine," are recognized as having equal rights in the League. As they are both doing the same work, though the method may be a little different, there is no reason for any jealousy or antagonism between the two. It is altogether a remarkable feature of the Conference at Dessau that perfect unity of the spirit existed. Several of the speakers mentioned that the methods were different; some Associations which were more aggressive were styled "Methodist"; others were more Lutheran, others again more "pietist"; but it was not necessary to conceal these differences, as it was the general feeling that, in spite of these distinctions, all were serving the Master in the same cause.

SWITZERLAND.

THE EVANGELICAL SOCIETY OF GENEVA.

On the last day of June the Evangelical Society of Geneva held its fifty-sixth annual meeting. For fifty-six years it has been combating with increasing success the rationalism and indifference of Switzerland, and the Catholicism of France and Belgium. Its rise, early struggles, labours, and successes form a brilliant chapter in the religious history of Geneva. In the first quarter of this century Christianity and Christian doctrine were so entirely superseded by a system of morals that a great commotion was caused by a sermon in which the declaration was made that salvation is the gift of God, and cannot be obtained by merit of good works. Everybody was shocked by such a statement. The young minister, who had been under the influence of the Moravians, was at once charged with, and convicted of, heresy, and forbidden to preach any more.

It was discovered that the Moravians were at work among the theological students in the University, and in order to prevent further difficulty, the authorities required all the students to sign a contract binding them not to discuss or mention in their sermons the following subjects: viz., predestination, original sin, the manner of union of the two natures in Christ, and the methods of the operations of grace. This was in 1817. All the students but two signed the contract; these withdrew, and established independent congregations. Among those who signed it was Merle d'Aubigné. He soon went to Berlin, where he heard Neander, whose influence upon him became very great. In 1830, he returned to Geneva, and, with a few ministers of the National Church who were evangelical, and some Christian laymen, set about the formation of the Evangelical Society. Gaussen and Merle d'Aubigné rank as the prime movers in this action.

They obtained permission from the State to found the society, whose objects were stated to be three; first, to establish a theological school, where evangelical doctrines should be taught and the Bible used as a text book; second, to carry on the work of evangelization in Belgium and France as well as at home; and third, to distribute Bibles and religious books. These objects the society has been pursuing with increasing vigour and success. It also had great influence on the establishment and development of the Free Church of Geneva, but has remained separate from it. Indeed,

many of its supporters are members of the State Church.

The reports presented show that the society has had a prosperous year in all its departments. Its debt has been greatly reduced; about sixty-five agents and colporteurs have distributed 200,000 Bibles and religious books. New mission stations have been established, and old ones strengthened. Two vacant chairs in the faculty of the Theological School have been filled, and now with a full corps of five professors it is entering on a period even surpassing its past in brilliancy and usefulness.

Whatever may be said of the ability and attainments of the theological faculty of the University, it is certain that their teaching cannot be regarded as orthodox. They have fine lecture halls, and everything needful to make the course pleasant, but they do not attract the students. About fifteen are enrolled in this faculty. The Free Theological School, however, which is controlled by the Evangelical Society, has poor quarters. The rooms are small and poorly lighted, and the library loses much of its usefulness because it is literally packed away in small rooms. The dormitory is too small, and some students will be rejected next year simply because the society cannot afford a larger and better dormitory. There are now sixty-five students in attendance.

M. Berthoud, a pastor at Lausanne, has been called to the Chair of Systematic Theology. He is still a young man, and is regarded as a great acquisition for the school. He has occasionally delivered lectures to the students on themes more or less apologetic, and has aroused the greatest enthusiasm and admiration among the students.

M. Baumgartner, Professor of Old Testament Literature and Exegesis, is still quite a young man. Endowed with excellent qualities of head and heart, he is rapidly reviving the study of Hebrew, and awakening great interest among the students in Old Testament topics.

M. Bardo, Professor of New Testament Exegesis, is one of the most brilliant and enthusiastic speakers I have ever listened to. He speaks with astonishing rapidity, but very distinctly. No one who has heard him explaining word by word, phrase by phrase, verse by verse, developing a doctrine, until, by way of *resumé*, he reaches a full and succinct statement of the doctrine of a section or chapter, can forget his lucid eloquence.

The last session of the meeting was held in the evening at the home of Madame Merle d'Aubigné, widow of the founder of the society, who is so well known in America by his "History of the Reformation." All were most graciously received and welcomed by the lady, and after an hour's conversation and promenading in the illuminated garden, or watching the lake flooded with moonlight, appropriate addresses were made. It is to be hoped that the society will be able to secure funds to be able to accommodate all the students who wish to come to the school next year. I believe some American churches have already been liberal to the society, but there is still need of funds, and it is certain that money given to the society would be most advantageously employed.

The State Church of Geneva presents some curious phases. It was organized by Calvin, and received from him its constitution, confession of faith, catechism, and church government. But it has laid aside, one by one, those things which it should have kept, and retained only that which it should have discarded. It has no confession of faith, and no standards of any kind. It has retained only the unpractical distribution of the pastoral work and a conception of the pastoral relation, according to which the minister is not pastor of a congregation, but of the whole church, and so does not preach regularly in one church, but in all the churches of the canton in turn. In the same way, the people are not members of a congregation, but of the whole church, and so have no fixed place of worship, but become church tramps, following their favourite preacher about from one church to another, or, if the church is far away, not going to church at all. Many of the pastors are far from being orthodox, and so it happens that from the same pulpit the most contradictory doctrines are promulgated; so that many hearers do not know for a long time what to believe, and end by believing nothing.

All these things together have had a lamentable effect on the moral and religious condition of the people. Geneva has become a gay and thoughtless city. The Sabbath is no longer observed. The cafés, beer halls, and dancing halls are numberless, and each has its daily concert. The city is a veritable music-box. There is music everywhere, day and night.

Against this, however, the Evangelical party is making great exertions. Popular services are held every night in various parts of the city. The Young Men's Christian Association of the city is under excellent management, and its membership is increasing. It is doing a great deal towards inculcating a genuine piety in the young men of the city.

SUNDAY-SCHOOL WORK ON THE CONTINENT.

By the Superintendent of the Sunday-school Union Continental Mission.

SWEDEN.

A few days after sending in our last month's article we received a letter from the Secretary of the Second Stockholm Sunday-school Union, in which was the following announcement: "Just as I close, I learn that our Swedish Robert Raikes, Mr. Peter Palmquist, died at his summer residence last Wednesday, August 10, 72 years, 4 months, and 2 days old."

Those friends who read the article referred to will understand, from the facts stated therein, how the honourable title of "The Robert Raikes of Sweden" came to be applied to the deceased gentleman.

This month we put before our readers a few extracts from some of the latest reports of our missionaries. One writes:—

My work during the quarter has been a real pleasure to me. Three years ago I went over the same field, establishing schools, and now I find them going on in a very promising manner. Not a few of the scholars have been led to Jesus. In these small villages scattered among the woods there are many children and teachers who walk five or six miles to school every Sunday, and you are sure to find every one in his place, so eager are they to attend.

In these mountain regions the Sunday-school has been a source of great blessing. Since this work commenced, the people have got Bibles, and preachers to labour among them. In the last ten years no less than nine meeting-houses or chapels have been raised in different parts of the district. Now a Sunday-school is held in each of them, and many schools meet in private houses also; otherwise the distance would be too great for many children, who live ten or fifteen miles away from the nearest place of worship, these woodland parishes being so thinly populated.

In the provinces of Nerike, Westmanland, and Wermland, Sunday-school work is carried on by four denominations—the Lutheran, Baptist, Free Church, and Methodist—which labour together in harmony, and with the Lord's blessing. In the central districts of Wermland 75 per cent. of the children attend Sunday-school, and in some places 80 or 90 per cent. Many adults also are Sunday scholars. In the parish of Frykenna there are seven schools, one-third of whose scholars are converted. One of these schools began in the following way: A number of children agreed to have a Sunday-school, and to select a teacher for themselves. The friend upon whom their choice fell accepted it as a call from God, and has since laboured with great blessing among them.

In some places Sunday-school work has been unknown hitherto, the people thinking it superfluous, as their children learn the Catechism in the day-school. But after having held several meetings in a number of cases, small beginnings have been made. Thus I visited one large parish in the middle of the province, where great spiritual darkness prevails. Nevertheless, there are a few Christian people who wanted me to come and help them to start a Sunday-school. About twenty children, with their parents and many other persons, were present at my first meeting, and the clergyman of the parish also came. I spoke about Sunday-school work very plainly, giving some account of the good results it had produced both in England and in Sweden, adding that I was now come to this parish in order to establish Sunday-schools, if they would help me. Many parents came forward and said they would let their children attend the school, thanking me very heartily for having come to them for that purpose. I let them afterwards appoint those whom they wished to be teachers—Christian people in the district known to them, who readily and gladly accepted the call. Later, I had a meeting with these teachers, instructing them how to organize and manage the school, and how to teach the children, giving them some suggestions as to methods of teaching, and also as to the conducting of teachers' meetings. They all expressed their great thankfulness to me for having helped them so far, and asked me to visit them again very soon. I left the place thankful to God for this small beginning; and as this part of the province is the most populous, I have hope that the work thus begun will have good success.

The above details are taken from the report of one of our brethren who labours under the supervision of the Committee at Orebro. We give the following from one attached to the Sundsvall Union:—

(During the quarter I have travelled 633 miles—part on horseback, part on foot—visited 32 schools, having 88 male and 33 female teachers and 866 children; started six new ones with 105 scholars and 26 teachers; and held 293 meetings of various kinds.)

Almö, in the district of Medelpad, though a small parish, has a large population, on account of some thousands of workmen who are employed in the numerous saw mills. It has also some very good Sunday-schools, superintended by zealous and devoted brethren, who carry them on with great success. The one held at the Erikedal Mill has had many difficulties to contend with, arising in part from the wild, undisciplined character of the children, and the indifference of the parents. Great improvement, however, has taken place, and some of the scholars are now trusting in Jesus. One little girl, drawing near to death, sent by her teacher her last message to her school-fellows, declaring how happy she was in the expectation of soon being with her Saviour in heaven, and expressing the hope that they all would meet her there.

(The school at Hamjö-Pulesta is one of the finest in Medelpad, having able teachers, whose whole soul is given to their work. The children, many of whom walk more than three miles, manifest great interest, and the good influence of the school has much surprised the general public.)

Borgsjö is one of the prettiest places in the Medelpad district (which is watered by the river Ljungå, and dotted here and there with pleasant little lakes; small villages are scattered along the banks, sheltered from the north winds by high mountains covered with splendid pine forests). The valley is fertile, and the people are lively, good-looking, good-humoured, and mostly well-to-do. But, alas! in this pretty spot (amid such majestic surroundings) sin has had its way almost without check. Very few of the inhabitants have ever thought of the road leading to salvation, and it has been a laborious task to approach them on the subject of religion. Until a little more than two years ago, there was only one Sunday-school in the parish, but during the visit of one of my brother missionaries a few more were commenced. These began to create an interest in the work, and now there are nine in working order, and a tenth is just about being begun. The teachers are full of zeal. During the past year there has been a great stirring up, and many scholars have been converted. Notwithstanding very stormy weather at the time of my visit, my meetings were exceptionally crowded.

Everywhere I have been kindly received and welcomed by parents, teachers, and children. Even those who have been hitherto hostile or scornful in regard to religious work have expressed their pleasure at my visits. Though indifferent to religion themselves, yet, through their children, one can find a way to their hearts, when all other doors are closed. "Take the children by the hand," says an old Danish proverb, "and you have caught the parents' hearts."

Though Sunday-school work often appears at first sight unsuccessful, yet a closer view gives certain proof that it is doing great things among us. Of the 1,000 teachers in Medelpad and Gestrikland, nearly one-half received their serious impressions in the Sunday-school during their childhood, and every year many former scholars become teachers or join the church as the result of such early impressions.

We intended giving some items from Stockholm reports, but reserve them for a future issue. The most effective way of evangelizing the Continent is by bringing the children, the hope of the future, under the influence of religious teaching. Will our readers encourage those who are prosecuting this work by their prayers, their sympathy, and their generous assistance!

THE MISSIONARY TRAINING COLLEGE at Puerto Santa Maria, in SPAIN (*see advertisement*), is about to be reopened after the summer vacation, and Mr. Moore is most anxious to find one or more friends who would be willing to support a student at the college for a year. The cost is £30. He has now seven young men whose maintenance is provided for, but he would gladly take three others, if the help could be found. The training of native evangelists is at present the great need of Spain, as efficient and trustworthy men are few, and their training in Switzerland, which was at one time a necessity, has now ceased. Moreover, in such a priest-ridden country as Spain, the building up of living churches is as yet surrounded with great difficulties, and makes but feeble Christians; whereas the sowing of the seed by evangelization prepares the way, in due time, for gathering into churches those who have been tested by time and trials.

Monthly Survey of Missions.

AMERICAN BOARD.

Our friends in America are looking forward to the seventy-eighth annual meeting of the American Board of Commissioners for Foreign Missions, which is to be held at Springfield, Massachusetts, from October 4 to 7. The death of the late President Hopkins has awakened very deep and widespread regret. The *Missionary Herald* (Boston), referring to the sad event, says: "When he presided at the successive annual meetings of the American Board, and especially when he arose on the third evening of each session to make his annual address on some great theme relating to the kingdom of God, not only his wit and wisdom and learning, but his whole unique personality, found their complete and proper sphere for exercise. Every hearer of these addresses felt that one of the greatest of men was to speak on the greatest of themes. It is one of the peculiar blessings which God has bestowed upon the American Board that for thirty years He has given it such a President. In sorrowing over our loss, we are grateful that the gracious gift was continued to us so long."

Mr. Marden, of Marash, in Central Turkey, gives an account of his visits among the neighbouring villages. He says: "We sometimes literally proclaimed the Gospel 'on the housetops' to an audience seated about us on the flat roof, but more often to the peasant under the tree or by his plough, or at evening to the shepherds in their tents. Several hundred Armenians and Catholics were reached by the Gospel message, who received it in every case with interest and gratitude. A field whiter for the harvest we have seldom seen. The case of Underoom is of special interest. This village contains thirty Moslem and twenty Christian houses hid away in the Taurus, two days by mountain trail to the nearest Protestant church. Five years ago an Armenian merchant, finding a Bible in the hands of a neighbour, began to read it. He soon learned the way of salvation through Christ, and became a Protestant. He gathered a Bible-class Sabbath mornings, and in the afternoons read the Bible, preached, and prayed with his little flock, which now, including a Protestant family from another village, numbers twenty souls. They have built a school-house the past year, where this merchant, leaving his store several hours each day, has taught a dozen children to read. It is especially worthy of note that this community has received no help from missionaries or natives, except a few brief visits and words of sympathy. Several of these men have for several months pleaded for the Lord's Supper and the baptism of their children. On this visit we admitted six persons to the communion, including the leader, the story of whose conversion and Christian life is a bright illustration of the power of the simple truth. In the moral darkness of these mountains, this bright spot shines like a star of the first magnitude. The self-support of this little community, under the leadership of its most efficient member, is the apostolic method, and suggests a solution of the great question of the evangelization of our numerous villages. We have now in the Marash district five village congregations, with regular Sabbath services conducted by 'home talent' without expense. We hope, ere long, to establish at least a Bible reader in every one of our forty-five villages."

From West Africa the accounts are favourable. The King of Bihé, who had been giving the missionaries a great deal of trouble, had suddenly died. He and one of his headmen had threatened to drive the mission from Bihé, and serious consequences were anticipated; but suddenly one morning the message came that Jamba Yamina had gone to his final account. A caravan had arrived from the coast the previous night, bringing rum, and the king drank heavily—so heavily that during the night he died. One of the missionaries writes: "I do not know that it is right to praise the Lord for the death of a wicked man, but you can hardly imagine what a relief it is to us. As to the future, we know nothing, and have not a guess as to who the new ruler will be." But this much is believed, that all the headmen, with a single exception, are favourable to the missionaries, and no disturbance whatever is now anticipated.

JAPAN.

Dr. Davis, of Kyoto, writes, in regard to Gospel triumphs: "I have just returned from one of the most interesting trips I ever took into the country. I started at nine o'clock on Saturday morning with Mr. Murakami, who has done such faithful work during the last six years in selling Bibles and teaching the truth in the province of Tamba.

We reached Kamioka, the old Dominie town, at one o'clock, had a lunch of rice, eggs, and bamboo sprouts, and then pushed on, riding and walking by turns, till at six o'clock in the evening we reached the little mountain hamlet of Sona, thirty miles from Kyoto, where we stopped at the thatch-roofed house of a farmer. The son, who is about thirty years old, is the head of the house here, his father having been dead some years. He has a little family, and he has been a great profligate, notorious for his manner of life and for his sins all over the province. His sister, a young married woman about twenty-two years old, was so troubled at her brother's course, that about three years ago she determined to try to reform him; but she knew no religion save Buddhism, and she began to practise various austerities to try to get the gods to help her. Among other things, she fasted again and again during two years, sometimes going without food, so they say, for forty or fifty days together. In the meantime her husband died, leaving her two little children, and her own health gave way, and she has become a confirmed invalid. About a year ago her profligate brother heard of Christianity; but, as it conflicted with his life, he could not embrace it. Yet about six months ago this man seems to have been thoroughly converted, and he united with the church. The change was so great in him that it astonished all the members of his family and his friends, and it has made a great impression all over the province. It was so great that it led the mother and suffering sister to examine Christianity, and the result is that the mother was received into the church at the communion before the last, and I baptized his wife and his younger sister, and two other members of the family, with his child, yesterday; and Saturday evening I baptized the sick sister, who lies there upon her bed, never expecting to get up, but one of the happiest Christians I ever saw. I preached also to the neighbours who came in the evening. Yesterday morning we came back ten miles to Funaida, where is the little church building the Christians have erected. On the way we called to see an old woman who has been confined to her bed for about five years with paralysis, unable to move or to speak plainly; but her face reflects the light and joy of heaven itself. She heard of Christianity, and was baptized by Dr. Gordon more than two years ago. About fifty Christians came into the meeting at the church, coming from all directions, most of them as far as eight miles, some eighteen, and two walked twenty-seven miles, from Tano, which is seventeen miles over the mountains beyond the place where we spent Saturday night. Eight were baptized at the church, besides two infants. I preached also, and we had a communion service, then a sociable for an hour, when the happy company scattered, returning to their homes. In the evening we had a preaching service at a farmer's house about four miles from the church, and the house was full, listening till ten o'clock. This morning we were under way at half-past five o'clock, and a swift ride down the river rapids and *jinrikishas* brought me home at eleven o'clock. That whole province is ready to listen to the Gospel. Towns which have been visited but once or twice by an evangelist are having large regular meetings to study the Bible. We have no one to send, however, and there are hundreds of such calls."

THE following graceful tribute to a deceased professor appears in the *British Weekly* of Sept. 2, in a thoughtful article, "What Students Expect in a Professor.": "One such professor we remember: he has now been some twelve years at peace. Orthodox of the orthodox, his powerful and luminous intellect impressed his creed on his students less strongly than the devout and tender faith that vitalized it. He might not profess to be pious; indeed, he dealt in professions not at all; but his students knew of him that he had the secret of true religion pure and undefiled before God. He was rugged and stern in manner—the last man to court popularity; but they knew that if they were in trouble he would do for them all that a father could. They knew him to be no coward: he never took refuge in generalities, never attacked a weak opponent, never lacked the courage of his opinions. His manner was that of Ivanhoe, who disregarded the kindly advice of the crowd to choose an easy foe, and 'struck with the sharp end of his spear the shield of Brian de Bois-Guilbert until it rung again.' It is good to think of his dauntless bearing before men and his profound humility before God. He was hardly laid to his rest in the snow-swept northern city when the storm of controversy broke out. And now all is changed; the battle rages round points he never heard questioned through all the questionings. But he will not take part in it any more. He is gone." Christian friends in Aberdeen have had no difficulty in applying these remarks to James Lumsden, D.D., late Principal and Professor of Systematic Theology in the College of the Free Church of Scotland in that city.

Evangelical Alliance.

THE ABERDEEN CONFERENCE.

THE great need at the present time, with reference to professing Christians, appears to be an exhibition of unmanageable, robust faith, coupled with the meekness and gentleness of Christ, on the part of individual believers who desire to live to the glory of their God and Saviour. A true revival of this character in the hearts and lives of the Lord's disciples will quickly be felt in all the Evangelical Churches. The Council of the Evangelical Alliance, having this in view, arranged for addresses to be given at the Annual Conference this year on subjects calculated to draw forth exhortation and testimony which, by the power of the Holy Spirit, might be expected to revive and strengthen faith, and lead to an unreserved consecration of heart and life to the service of Christ. Much prayer for blessing had been previously made, and a time of real refreshing has been given from the presence of the Lord, and it is not too much to add that the city of Aberdeen, which has so hospitably welcomed the Evangelical Alliance, has already received, and will continue to reap, great and happy results from the Conference. A spirit of real union and brotherly love was manifested in all the meetings, and not a discordant note was heard. The evening meetings were very largely attended—about 2,500 persons at each. The last meeting was generally felt to be a very impressive one, and when the Chairman invited the audience to spend two or three minutes in silent prayer, every sound was hushed, and a solemn stillness prevailed throughout the spacious Music Hall. The morning and afternoon meetings were held in the hall of the Christian Institute, which was filled on each occasion.

In the morning of Thursday a united Communion Service was held in the West Parish Church previous to the Conference assembling. The minister, Rev. J. Mitford Mitchell, assisted by the Rev. G. Webster Thomson (Free Church) and Rev. James Stark (Congregationalist), conducted the service, to which all who love the Lord Jesus Christ were invited. There was a large attendance, and the season was felt to be a most blessed one, and on breaking the bread and drinking the wine all present realized their union in Christ, and the infinite and unchangeable love of God in the Lord Jesus Christ. It is an interesting fact in connexion with this service that although the present church is only about 150 years old, the site has been consecrated to Divine worship for over 800 years.

At the closing meeting, Mr. Donald Matheson expressed on behalf of the visitors their grateful appreciation of the warm hospitality and kindness shown by the Aberdonians, headed by their Lord Provost; and the members of the local Committee were specially thanked for their valuable services.

The following is a report of the proceedings. Most of the addresses are given in the present number, which is considerably enlarged, but a few are necessarily held over till next month:—

TUESDAY EVENING, SEPT. 20.

A large number of visitors and of the Aberdeen friends assembled at the Conversazione, held in the minor Hall. The company afterwards adjourned to the large Music Hall, which was speedily filled. The chair was taken by the Earl of ABERDEEN, who was supported on the platform by the Lord Provost of the City, Lord Polwarth, the President of the Evangelical Alliance, the members of the local Committee, and many other friends.

The Hundredth Psalm having been sung, the Rev. Dr. James Robson offered prayer.

Lord ABERDEEN rose to address the meeting, receiving a very cordial greeting. He said:—

My Lord Provost, Lord Polwarth, ladies and gentlemen, we offer a cordial welcome to the Evangelical Alliance. Aberdeen has formed the rendezvous for the members of a good many societies from time to time. We have twice had the British Association, we have had the Social Science Congress, and other societies; and, unless I am much mistaken, our visitors have been willing, before their departure, to give us a certificate and testimonial as to our endeavours to fulfil the exhortation to be "not forgetful to entertain strangers." I hope that our friends of the Evangelical Alliance likewise, when they leave, will do so with the impression that the people of this city of severe granite are not severe in disposition or hard of heart. The Evangelical Alliance has certainly considerable claims upon our attention and interest, especially when it brings so many men of high attainments and influence amongst us. The scope of the purpose and

operations of the Alliance is, no doubt, considerable; but its primary and prominent object and purpose is that which will chiefly attract most of us—the object of promoting harmony and union amongst Christians. We thirst and crave for more union. No doubt there is a real union which binds together true Christians in a common love and loyalty. But we want to see and experience the result in outward and visible operation. I am, of course, not referring to such division as that which is nominally formed by membership of different churches and denominations. That is no hindrance at all to union, and the appearance of this platform and of this meeting is quite a sufficient illustration of that fact. Of the two other important branches of the work of the Alliance, it would be easier to give a narrative account. I refer to the defence of religious liberty and the initiation of various enterprises of Christian work. In these departments the Alliance can give a good record, and I may perhaps be pardoned for alluding with special interest to the successful effort in reference to the case of the Spanish Protestant Matamoros, on whose behalf my father proceeded with a deputation to Spain as the spokesman and representative of the Alliance. Of course, on this occasion, I shall not attempt to recapitulate the instances of action of this kind, nor of the Christian enterprises which the Alliance has been the means of inaugurating, especially, also, in the matter of conferences, and an annual week of united prayer. But reverting to the general aspect, I see nothing in the ostensible constitution of the Alliance which should limit or fetter that comprehensiveness and elasticity which is necessary for the encouragement and maintenance of union. I think it probable, however, that if the basis were to be formed now for the first time, or if it were remodelled, it would be thought unnecessary to lay down more than the main essentials of Christianity, or, if you like, of Evangelical Christianity. Let me not be misunderstood when I speak of elasticity in relation to union. The fundamental doctrines of our faith are immutable, but in connexion with these there are numerous offshoots and channels, by no means all of divine origin, which are or have been from time to time erected into undue prominence, and these after a time are relegated to a subordinate position. The growth and development of human knowledge, which is part of the divine order and plan, has, of course, its influence and bearing upon religion. We recognise this where the stage of time or of knowledge is large. We deplore the bigotry which condemned Galileo, but one need not be very old to remember the time when to expound the view that the six days of creation do not imply periods limited by a single revolution of the earth, would have caused grave embarrassment. So, too, as to matters of church order and worship in Scotland (and I am purposely selecting examples of minor importance), we know the change of feeling which has arisen with regard to hymns and instrumental music. It happened some years ago, on the occasion of a large open-air religious meeting, that when a hymn was given out a voice exclaimed, "What's wrong with the Psalms of David?" Such a remark would not be heard at the present day. So, too, we do not often now hear from the pulpit (and this is far more significant than anything dependent upon secular learning) an insistence upon certain views or dogmas which were at one time set forth as almost, if not absolutely, essential; but which are now regarded more truly as rather matters of interpretation, of individual conscience, or of mental temperament. What should be the lesson of all this? Surely not that we are to regard ourselves as more advanced or enlightened than others who retain other views, but that while we need not feel disturbed at a loosening of the hold on subordinate points, there should be a corresponding increase of intensity and earnestness regarding that which is vital. As to the spirit of union, we cannot get beyond the wide-embracing declaration of St. Paul—"Grace be with all who love our Lord Jesus Christ in sincerity." The difficulty with regard to tolerance is that it has been so much regarded as associated with or as implying indifference. Nor can it be denied that the advocacy of toleration has often been left to those who do not seem to be powerfully influenced by religion. But surely this is no reason for not cultivating in ourselves and encouraging in others the true charitable spirit of tolerance; for, after all, if a man is fully imbued with the spirit of Christ, there will be necessarily an exclusion of the chief elements of intolerance. We see this exemplified in individuals, and to foster and develop this temper and attainment is a noble aim; and I cannot better sum up the thoughts suggested by this topic than by quoting the words of an eminent preacher, who says: "The real unity of Christendom is not to be found at last in identity of organisation nor in identity of dogma, but in the unity of spiritual consecration to a common Lord—so earnestly sought by every soul, that though their apprehension of Him whom they are seeking shall be as various as are the lights into which a hundred jewels break the self-same sunlight, the search shall be so deep a fact, so much the deepest fact in every soul, that all the souls shall be one with each other in virtue of that simple fact, in virtue of that common reaching after Christ, that common earnestness of loyalty to what they knew of Him. There is the only unity that is thoroughly worthy either of God or man."

ADDRESS OF WELCOME.

The Rev. Principal Brown said:—

I am here, in the name of the city and county of Aberdeen, to give a cordial welcome to our dear and honoured friends from a distance to this granite city, but not, I hope, to granite hearts. All our hearts were hard enough to begin with, no doubt, but we are here to exalt Him who hath taken away the stony heart out of our flesh, and given us a heart of flesh. This tie of a common experience in a common salvation, the strongest and most enduring of all ties, draws us together in spite of ourselves, and of all that could divide them. For myself, ever since I knew what living religion is, I have never found the slightest difficulty in getting alongside of all who love the Lord Jesus Christ; and at those great gatherings of Christians which it has been my privilege to take part in,

I have found myself in full sympathy with those who offered up their prayers and praises, without knowing to what denomination they belonged, any one of them, until it was told me afterwards. Why should this be thought strange? If we have been in common translated out of the kingdom of darkness into the kingdom of God's dear Son—if we are all travelling the same road and fighting the same fight of faith, striving to do what we can for Him who loved us and gave Himself for us, is it natural that we should stand and work apart wherever it is possible for us to work together in a common cause? What was the burden of that greatest and heavenliest as well as longest prayer that ever was offered by the lips that spoke as never man spoke? Was it not "That they all may be one, as Thou, Father, art in me and I in Thee, that the world may believe that Thou hast sent me"? Now, as your Lordship has just said, they cannot believe in what they do not see. What we want is that it may be made visible, this union of ours, so that the world itself may see it. The world did see it in grand style in the bright morning of the Church's life, when they saw bitter enemies embracing each other as brothers, when they saw masters sitting down side by side with their own slaves at one and the same Communion table. Then they were compelled to say, "Behold how these Christians love one another." That is what we now want, so that it may be seen that we are one, as indeed we were. It might be said, There is little of that now. More is the pity. It, however, lives in the bosoms of all who have ever felt the love of Christ, and there was a power in that. I remember in one of the remarkable essays of a very remarkable work upon conversion and changes of character, by Professor Jowett, of Oxford, whose views upon divine things I wish were more such as I could approve, there was this remarkable observation—"No one who has ever felt the love of Christ can doubt the existence of spiritual power." It is a real power, and what we want is just to have it kindled into a flame, and then we shall see what it will do to destroy the works of the devil, and subdue the world for Christ. Some friends of mine are so afflicted with the want of organic corporate ecclesiastical union that they cannot see their way to join us in this Alliance, for fear that it should make people careless. There is not the least connexion between the two things; they are perfectly distinct. If Christians cannot meet on the same platform and work together for the same cause until they can do it all in one ecclesiastical body, I fear we shall have to wait for that till the millennium, and what will happen then, I suppose, we may leave until it comes. I read of a great Evangelical Alliance yet to come which will throw our one into the shade: "There shall come peoples [says one of the last of the prophets], and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to entreat the favour of the Lord, and to seek the Lord of hosts. I will go also. Yea, many peoples and strong nations shall come to seek the Lord of hosts." Is not that a vast Evangelical Alliance? Try it on; it will beggar our present Alliance, it will throw it into the shade, and I shall be glad. I shall not live to see it, perhaps, but I believe it is coming. Then we shall find things we hardly dream of accomplishing. We have great political and commercial associations, and shall we not have a great association of Christians for promoting that which is common to them all? We must have it. We cannot wait until the millennium comes; we must have it now. In conclusion, I repeat a hearty welcome to our friends from a distance, and pray that this may be a gathering not soon to be forgotten.

The Lord Provost said:—

He was exceedingly pleased that Principal Brown had been selected to welcome the delegates to this Conference in the name of the county and of the city, because the venerable Doctor was one of the originators of the Evangelical Alliance, and moreover, he was the embodiment of the objects it had in view. Principal Brown had sympathy for, and united with, all evangelical denominations in advancing the kingdom of Christ. The Evangelical Alliance had been productive of much benefit in that direction, and had been the means of relieving many who were oppressed and imprisoned in foreign countries in consequence of their faith. The organisation of the Alliance could be brought into use immediately when such tyranny was exercised by any Government upon the free of the earth. In the United States the Episcopal Church was holding out a hand to other churches for closer union. They had declared their willingness to unite with other evangelical bodies in furthering the cause of Christ, and the Presbyterian Church of the United States had responded to that appeal. He was very glad indeed, as representing the city of Aberdeen, to find there were so many different denominations of Christians represented at that meeting. He was also gratified to find that these representatives came from various parts of the world—some from our own kingdom, some from Europe, some from Asia, some from Africa, and one, at least, representing the far-off South Sea Islands. Those islands had thrown off their heathenism and idolatry, and had professed Christianity. There was an interesting relic in the city of Aberdeen, which, he believed, was the last idol worshipped in the island of Erromanga, where John Williams was murdered. He had no doubt that the audience joined very heartily in welcoming these eminent representatives of the various churches of Christ to Aberdeen—a city that in days past did not relish evangelical religion overmuch; as, for example, in the time of that good and eminent Christian, Samuel Rutherford, who was not used very well when in prison there. Now, however, Aberdeen was redeeming its character, and welcomed all evangelical Christians into its midst.

Lord Polwarth (President of the Alliance) said:—

In the name of the Evangelical Alliance, I rise to accept the cordial welcome which you have tendered to us on this occasion, and to express the thanks of the Evangelical Alliance for the kind Christian sentiments which have been uttered, and also to express our sense of the kindly feelings as evidenced by this large assemblage. On few occasions has the Alliance been more cordially welcomed than

on this one, and we are quite certain that if the city of Aberdeen is built of granite, the hearts of the people of Aberdeen are intensely warm and kindly dispositioned. And I feel equally sure that in all our gatherings we shall meet on each day what we have met with this evening—a reception which we feel to be pre-eminently Christian and kind. I am not a little touched by being present this evening as President of the Evangelical Alliance. I think it must be five-and-twenty years ago, or thereabouts, when I addressed in this very place a number of young men, and I do not know that I have ever addressed an audience in Aberdeen since. And, further, when I am reminded that he who presided on that occasion was the father of our noble Chairman, my near relative to-day, you will excuse me when I say I feel it to be to myself personally a touching occasion to be present here as the President of the Evangelical Alliance. When I reflect upon those years which have passed away, there is one thing I think I can say truly, looking over the world's history, and the history of the Christian Church. It is this: That the spirit of bitterness and of antagonism and censoriousness, which has too often disgraced the Christian churches and all men, is not intensified, but it has diminished, and that a spirit of forbearance, Christian sympathy, and Christian love has widely extended. I am sure that is a matter for great gratitude, and I trust that the Evangelical Alliance has been in God's hands the means, in some degree at any rate, of furthering the spirit of Christian charity and love throughout the world. We are sometimes told that the Alliance is not so much wanted as it was. Well, in one sense we are thankful, because many other means have arisen, and so many Christian conferences—such as those of Mildmay, Keswick, and Perth—have taken place, at which Christian people of all denominations are brought together in warm and living contact, and Christian men, who stood at one time and looked askance, wondering whether they could work together, shoulder to shoulder, had been brought together, and the very intensity of the aim set before them has made men feel that they cannot keep apart, and have been brought into unity and harmony one with another, whether they will or no. We read that in King David's time some of his noblemen had one remarkable characteristic—they were men who could keep rank. I remember hearing of a distinguished general whose great delight it was to get a great number of soldiers in array in a great line, and get them to march shoulder to shoulder, eyes front, straight ahead. I sometimes think that is what our Divine Master wants. He wants all His people to be consumed with the one great aim—the extension of His kingdom and the glory of His name; He wants them to go straight forward, shoulder to shoulder, no matter whether they are Episcopalians or Presbyterians, or whatever they are, forgetting these things in the one great aim of seeking to advance the cause of the Lord Jesus Christ. Reference has been made to the work of the Evangelical Alliance in connexion with Christian liberty. That work has ever been one of the principal aims of the Alliance. It is engaged in it at this very moment. The other day I signed a petition to the Emperor of Russia on behalf of the persecuted Christians in the Baltic districts. Reference has been made to the state of the Christians in Turkey. That is a subject which has been issued to the front, and I only wish it could be solved. I wish that the Christians there could be free from interference, and enjoy the liberty which is enjoyed in this and many other countries. But that is not the only work in which the Evangelical Alliance is engaged. Year by year, for these many years, has it summoned Christians in all parts of the world to united prayer; and I doubt not that Aberdeen, like other cities, is a centre from which are raised up to heaven the prayers of God's people in one common union with the Christians throughout the whole wide world. We desire to welcome all to the meetings which are to be held here, for we wish to get as well as to do good. We are most anxious that the Alliance should obtain increased sympathy and power. We have always found it to be so. When the Alliance has visited any city it has got increased strength, new power and new force, which have impelled it forward to do the work that it has been called to accomplish. I trust that the meetings of the Alliance here will prove what they have been to other cities—a time of spiritual blessing, and of furthering the spirit of Christian love and unity in your midst and throughout the whole of Scotland, from one end to the other. We are most desirous of realising that union with Jesus Christ, our risen Lord and Saviour, implies union in Christ, and that if we are one with Jesus Christ, we are really one in Him. We want to recognise that fact; we want to patent that great truth, and to cause the realization of it to be, as it were, a centrifugal force which will bring us within the whirlwind of love to Christ, and draw us nearer to Him, and therefore nearer to one another. I desire, in the name of the Evangelical Alliance, to accept with gratitude the cordial welcome which Lord Aberdeen and others have extended to us on that occasion.

General Sir Robert Phayre said: On behalf of the Executive Council in London, I rise to acknowledge with gratitude the cordial welcome the Alliance has received in Aberdeen. It has touched our hearts a great deal, and I am sure this is an earnest of the happiest results for the meetings which are about to be commenced. All present, as Christians of different denominations, unite together in seeking the blessing of Him who has all power given to Him in heaven and on earth, and has said, "Lo, I am with you alway." Now let us have His presence with us, and every denomination of Christians present, individually and collectively, will have a blessing which it is impossible for us to describe. May His power and presence be with us through the whole of these meetings!

Mr. A. J. Arnold (Secretary of the Alliance) read letters and telegrams of apology for unavoidable absence, and expressing

sympathy with the objects of the Alliance, from Sir William Muir, Principal of the Edinburgh University; the Rev. Dr. Lansing, Cairo; Sir William M'Arthur; Dr. J. A. Campbell, M.P.; Mr. H. J. Atkinson, M.P.; Dr. Jamieson, of Old Aberdeen; and the Rev. Dr. Spence, the first Secretary of the Aberdeen Branch of the Alliance.

The Rev. Dean VAHL (of Denmark) spoke of the valuable organization which the Evangelical Alliance formed as an agency for carrying on Christian work. He referred specially to the occasion when the International Conference was held in Copenhagen, three years ago. The effect of the Conference in Denmark, he said, had been to improve Christian unity in that country. There were many who attended the meetings who, though they did not understand the foreign language in which some of the brethren spoke, were yet so impressed by their utterances that they felt that the Spirit of God was over the whole Conference, and that such an influence reached their own hearts. He prayed that all spiritual blessings might rest on the Conference in Aberdeen.

The Rev. W. WYATT GILL (from the South Sea Islands) explained that he was at present on a visit to this country for the purpose of superintending the printing of a translation of the Bible into the Rorotongan tongue. He said:—

Feeling fatigued with that work, he gladly accepted an invitation to come to Aberdeen and take part in the Conference of the Evangelical Alliance. Heartily did he value what he saw that evening, and still more did he relish the words that had fallen from the lips of their noble Chairman, the noble President, and the Lord Provost, besides others who had spoken. As representing one of the smallest groups of the South Pacific Islands—in which there were not more than 10,000 people—and representing in a measure the whole of the Pacific Mission, he must say that they were under a great debt of gratitude to the Evangelical Alliance. A gentleman in London asked him why he went so far, and persisted in taking so deep an interest in the proceedings of the Alliance. In reply, he told his friend that gratitude alone sent him to Aberdeen. To the Alliance they owed the Universal Week of Prayer, which had been an unbounded blessing to the inhabitants of the South Pacific. To the Alliance also they were indebted for the continual supply of information regarding the movements of the Christian Church throughout the world. They in the South Pacific felt they were not alone, but formed vital parts of that universal number throughout the world whose hearts throbbed to everything that was good. He emphasised his gratitude to the Alliance by saying that it had been the means of saving some of the islanders from Jesuitism and death. There was an island not far from New Caledonia, which he knew very well—the island of Maré—which was evangelised by a number of his own people. Some few years ago the people of that island were persecuted to the very death. He happened to be in Aberdeen about that time, and he should never forget the bitter days and nights of pain which he endured, knowing what was going on in that place. On one occasion fourteen girls had their fingers pounded off—not cut off, which would have been merciful, but pounded off. If any one said that the priests knew nothing about this procedure, he could reply that, to his knowledge, one of them lent his rifle for the purpose. It was due to the representations made by the Council of the Alliance that the French Government at last interfered to prevent the continuance of a thing which they should never have allowed at all. It was through the influence of this Alliance that 800 of the converts of the South Pacific Mission were alive. He knew of no other society that would have helped them in their dire distress, and ever since that time there had been peace and prosperity for these poor islanders. He knew at least 100 individuals who had gone literally to the death for the sake of the Gospel of Jesus. Arrows had slain some, clubs had slain others, and some had been poisoned by the natives of New Guinea. He had sometimes felt appalled at the loss of life. Despite Romanism, however, despite arrows, and despite the cruelties of the heathen world, he believed that at no distant time the nations of this world would become the nations of the Kingdom of our Master, and that He shall reign for ever and ever.

INFLUENCE OF THE EVANGELICAL ALLIANCE.

Mr. D. MATHESON (Chairman of the Council) then gave an address upon the influence and the work of the Evangelical Alliance. He said:—

I have been requested to address you on the Evangelical Alliance, in its influence on the Christian Church, its services in defence of evangelical truth, and its efforts in behalf of religious liberty. In regard to the first—viz., its influence—let me begin by a reference to its formation. It has usually been found in any great movement originated by the Spirit of God that there has been a preparation of hearts at different centres, all converging towards a common end. So it was in the formation of the Evangelical Alliance. There existed among spiritually minded Christians, long before 1846, a strong desire for some practical recognition of the oneness of all believers in Christ, and it was to give expression to this desire that the Alliance took its rise. I need hardly remind you that Scotland took a prominent part in this movement; and in the Free Church Assembly of 1846, Dr. Chalmers, as recorded in his biography, on introducing to the assembly Dr. Merle D'Aubigné and others from the Continent as apostles of Christian union, said: "I trust you will not charge me with over liberality if I say, as I do from my conscience, that among the great majority of evangelical Dissenters in this country I am not aware of any bigotry of difference which

I do not regard as so many men of straw, and I shall be exceedingly delighted if these gentlemen get the heads of the various denominations to meet together and consent to make a bonfire of them." Let us mark well, that this was not a summons for the removal of denominations, but for the removal of strifes and unseemly divisions among them.

The formation of the Evangelical Alliance, which took place the following year, 1846, gave an impetus and expansion to the desire for union that had previously existed, and which it has been, since then, the aim of the Alliance to promote to the utmost of its power. But to tabulate, or to state in any formal way, its influence is obviously impossible, and we can only indicate this in connexion with the progress of events to the present time, humbly thanking God that the Alliance has been instrumental in any way in bringing about the happy results thus far. But as regards any visible union of the churches, as it must ever be a unity in variety, not an iron uniformity, as in the Church of Rome, the nearest approach to visible unity will be when believers of different denominations delight to sit down together at the table of the Lord.

In order, then, to trace the influence of the Alliance on the Church of Christ, it is clear that the spirit of union must begin in the heart of each individual. We must start from this unit. To know as a matter of experience that Christ's life is my life—that I have life in the risen Christ, in Him who baptises with the Holy Ghost,—gives me a power to overcome sin, for which the mere knowledge that I have the forgiveness of sin is insufficient. The Apostle Paul could say: "Thanks be unto God, who always causeth us to triumph in Christ;" and he follows this with a string of marvellous figures. We are a sweet savour of Christ, living epistles of Christ, mirrors reflecting the image of Christ, lighthouses transmitting the light of Christ, earthen vessels holding the treasures of Christ, and, lastly, cross-bearers manifesting the life of Christ. When the believer has some measure of this experience, he is ready at once to embrace as brethren all who love the Lord Jesus Christ in sincerity, of whatever clime, colour, or nationality.

I have no doubt we all feel deeply the need of more of this spiritual life in ourselves and in our respective churches. We frequently hear it said that what the churches need is the power of the Holy Ghost; but is it not through individuals that the Holy Spirit works? and is He not prepared to enter every seeking heart willing to be filled with His indwelling presence for service and testimony?

Now, let us suppose such living Christians multiplied in our respective denominations; what a mighty power will then be felt by the churches, and seen by the world around them! But I say that this has been in a measure the influence of the principles of the Alliance during the last 40 years. Let Christians of this stamp be multiplied, and the Church has a reserve power for home and foreign service. Our home and foreign missions will be indefinitely extended. We shall have men like Daniel—men of desires, of intercessory prayer, bringing blessings on the Church and on the world. The salt will not have lost its savour, and the Light will be "as a city set on a hill that cannot be hid."

Scottish Christians have the character of being keen controversialists. May we not hope that they will welcome all the more the influence of the Alliance to remove, as far as possible, all bitterness from their theological controversies. There is a tendency in all of us to estimate our own denomination from its supposed strong point, and the others from their supposed weak points. Let me give an illustration of this, and of the good effect produced by the Alliance in a large town in England visited by Mr. Arnold. Disunion and rivalry existed among Christians of the various churches. A meeting was held for the purpose of explaining the principles of the Alliance. About twenty-five ministers were present, besides laymen. The result was the formation of a local union; united meetings for prayer were begun, also meetings monthly for prayer and conference. Infidelity had been growing in the town under the old state of things; now united Christian effort is made to bring the masses under the influence of the Gospel.

But to turn to Scotland. A minister told me a few days ago of a town where he resides. It is one of those, like that in England, of modern and rapid growth, and where all the denominations are represented, and where, consequently, there is considerable competition to gain members. There is thus the danger of magnifying their respective differences, and so leading to the evils that prevailed in the English town described. I hope that one of our Secretaries may be permitted to visit this Scottish town, so as to obviate such evils.

In this connexion, and as another sign of the spirit of unity abroad, let me refer with profound thankfulness to some words of Principal Rainy, spoken at the close of the last Free Church Assembly. He said: "How much it concerns each of the churches that the others should be spiritually prosperous and spiritually efficient! If ever we are tempted to suppose it an advantage to a church that the others should fall off in these respects, we are making a very foolish and a very shallow mistake. Every gain in spiritual purity and power of fruitfulness outside our own borders is gain to us. We may desire to share it, but, at the same time, we must rejoice in it; and any loss of spiritual tone around us is loss and weakness to our own congregations."

Nor can we fail to see the influence of Alliance principles on Foreign Missions. One of the most striking examples may be seen in Japan (and we have a branch there). Dr. Murray Mitchell said at Copenhagen, after stating the number of Japanese Christians to be over 30,000: "There is a spirit of beautiful harmony and love among them. No sectarian controversy has yet arisen. They belong to different missions, but appear as a band of brothers. They are occupied with the essential truths of the Gospel, and they have no time to fight about points of minor importance. The missionaries themselves connect with this unity of spirit the remarkable revival of religion that has lately been witnessed in Japan."

But it may safely be said that, throughout the foreign mission-field, there exists a spirit of brotherly love among the missionaries, and an increasing desire that the converts may adopt such ecclesiastical order as may be most congenial to their national habits. Towards these ends we may hope for a further advance at the Decennial

Conference on Foreign Missions to be held in London next year.

On the Continent, the Alliance has been always looked to by the Protestant churches for help in time of persecution, and for stimulating them to united action in Christian work.

To return to the direct influence on the Church of Christ of the Alliance, we have to point to the Ecumenical Councils, or General Assemblies, of which eight have been already held at intervals, on an average, of five years. Of that held in New York in 1873, Dr. Cuyler says: "It was felt to have been the greatest meeting ever held on the American Continent, in its widespread influence in the direction of union and co-operation." And of that held at Copenhagen, we have just heard the testimony of Baron Vedel, how it has had the effect of bringing the Scandinavian group of ministers within the influence of Evangelical Alliance principles. In these, and at the Annual Conferences in our own country, there has been experienced invariably the presence of the Holy Spirit, uniting all hearts in brotherly love in a way that can never be forgotten. Then there is the Week of Prayer at the beginning of each year, when in almost every nation under heaven there ascends at one and the same time united intercessory prayer; the world is girdled by prayer; and while this is in itself productive of unity, it is much more—it brings a blessing on the Church and on the world.

Last but not least of the influences of the Alliance are the visits of our excellent Secretaries—General Pfaff and Mr. Arnold—to the towns and cities of our land, where they have been the means of arousing, or of reviving where it existed, an interest in Evangelical Alliance principles. Nearly 900 members, through their instrumentality, were added last year, but this expresses but a small portion of their work, and, although it is not a part of their official duty, they frequently preach the Gospel in pulpits or anywhere else if requested to do so. Such has been the influence of the Alliance, direct or indirect, during the last 40 years; yet it is but small compared with what it may yet grow to, for, as our beloved friend, Mr. Christopher, of Oxford, has said, "The world will never believe that God sent His Son to save sinners until Christians are made one in heart by the power of brotherly love. Nothing more is required for this heart union between true Christians than simple, thorough obedience to one of Christ's commandments: 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.'"

2. Its services in *defence* of evangelical truth. To these I can only very briefly refer; indeed, it is difficult to draw the line between influence and services. But it may be said that it was from the Alliance that there sprang the Christian Evidence Society, the Turkish Missions' Aid Society, and the Christian Vernacular Society for India. In defence of the truth in its early days, prize essays were written to promote Sabbath observance, and to expose the errors of Romanism; and special Sunday services were begun at Exeter Hall, which led to a great extension of this method of evangelization. On the Continent, at the Paris Exhibition of 1867, the Alliance had a preaching hall erected, which proved a great success; and again, at the Exhibition in Paris of 1878 a hall was erected, where the entire attendance from first to last was not less than 100,000, besides the wide distribution of Scriptures and tracts. Besides these, other works have been initiated which time will not admit of our referring to now. This year we hope that a series of lectures on the fundamental truths of the Gospel to aid in counteracting the spread of ignorance and error may be arranged.

3. Its efforts in behalf of religious liberty. I may say shortly that in the earlier years of the Alliance it was called upon, as representing the churches of this country, to interfere in behalf of those on the Continent who were being most cruelly treated on account of their religion by Governments under the influence of the persecuting Church of Rome. The well-known case of the Madiai, husband and wife, who were cast into prison by the Duke of Tuscany, and the other famous case of Matamoros and his fellow-prisoners in Spain, produced a profound impression at the time, and influential deputations, backed by our Government, were sent to obtain the release of the prisoners, and they did obtain it, but, and to say, not till those poor Christians had been so injured by their treatment that they never recovered from it. There have been many other cases less known that have been dealt with since then, in general successfully,—so much so that we believe the influence of the Alliance has acted as a wholesome check on the persecuting Powers. But Austria, Russia, and Turkey are still guilty of intolerance of the most grievous kind.

In Austria, behind an amiable and well-disposed Emperor, lies a subtle and remorseless Church—that of Rome; so that what the Government seems to give with its right hand it withholds with its left, and the scattered Protestants of Bohemia and Moravia have a very trying time of it. It is delightful, in this connexion, to be reminded that the veteran evangelist, Dr. Somerville, is this very day starting for Bohemia to preach the Gospel to the scattered Christians of the land of Huss, accompanied by his grandson, Mr. Knight. It is a difficult enterprise, and they have need of our prayers, and he has asked them from all those whom he visited in his evangelistic tour of last year.

Russia is at present the most intolerant Government in Europe. Our own Religious Tract Society and Bible Society are proscribed, and the treatment of the evangelical Christians in the capital is a cause of sorrow and anxiety; but "the Lord knoweth how to deliver the godly out of temptations," and He will deliver them. The Alliance was the first to interpose and to express sympathy when the terrible outrages were committed on the Jews in 1882, and more than once the Lutherans in the Baltic provinces have been interceded for; indeed, there is a case at present engaging the attention of the Alliance.

In Turkey, behind assurances of freedom for all religions, the Porte has never conceded what was promised by the Hatti-Humayoun obtained by the influence of Lord Stratford de Redcliffe after the Crimean War; viz., the right of a Mohammedan to become a Christian. The Alliance has been endeavouring for some time past to obtain redress in a most oppressive case of this kind. A professor in a Turkish college was brought to the knowledge of the truth, and there was the conversion of fifteen young men under his instruction becoming Christians. By a certain

gun on the part of the Government, they were seized on their way to Constantinople, and, notwithstanding all the efforts of our Ambassador and the intercession, nothing more has been heard of them. The Government denies any knowledge of them. There is hardly a doubt that the prisoner has been put to death, and the young men drafted into the army. In fact, Austria and Turkey have rather baffled us, but we keep "pegging away," assured that, in God's time, deliverance will come.

In Spain, the most priest-ridden country in the world, there have been persecutions of a minor kind for which efforts have been made to obtain redress, and the Alliance is ever ready when the opportunity arises to do its utmost in behalf of the sufferers.

In the South Sea Islands, a cruel case of persecution on the part of the French authorities occurred about a year or more ago, in which several Christian chiefs and others were banished from the island of Mooré, which, we are happy to say, has now been remedied through the efforts of the French Branch of the Alliance, of which Dr. Pressensé is a member, coupled with the energetic articles of M. Pilatte, Editor of the *Epître Libre*. The banished chiefs have been allowed to return to their homes.

In conclusion, let us remember that we live in perilous times, and let us draw closer, for union is strength, and where brethren "dwell together in unity" "there the Lord commandeth the blessing, even life for evermore."

Lord ANNESLEY said they should all feel encouraged and thankful with regard to that meeting, and look forward to the future gatherings with the feeling that their experience might be like that which was spoken of by their friend from Denmark as to the people there, who, even when they did not understand the words of the language spoken, felt that the Spirit of God and the spirit of love was among them. He thought the whole tone of the meeting, and the manner especially in which all reference to Christian brotherhood and union had been responded to, was a most encouraging and hopeful augury that much blessing might result from the gatherings of that week.

WEDNESDAY MORNING, SEPT. 21.

The Conference this day was preceded by a brief devotional meeting, under the presidency of the Rev. D. BEATT (Convener of the local Committee). There was a large attendance, especially of ministers.

At eleven o'clock the Conference assembled.

Lord POLWARTH presided, and, in his opening remarks, said:—

They were called to be fellow-workers with God, and it was one of the glorious prerogatives of God that He could work out of apparent confusion one glorious whole which should be for the glory and praise of His name. In the present dispensation, and in the various dispensations during the history of this world, He had so overruled seeming divergences and meeting wonderful changes as to bring about His own purpose and will on the earth to the glory of His name and the good of man. And it was as fellow-workers with God that His people were called to be like-minded with Him, to be of one mind and one spirit, and to seek to discern in God's dealings with men the pathway which they themselves ought to tread. It was something of this thought that animated their Christian forefathers, and some of the good they accomplished had not passed away yet. When they founded this Evangelical Alliance, at a time when there was considerable difference of opinion among Christians holding fast by the great fundamental verities of the Christian faith, they found themselves obliged to take up apparently opposing positions, and to stand apart from one another in many respects. It seemed that some of the great Christian men of that time, such as Dr. Chalmers and others, realising that, and realising the great truth that out of apparent confusion there could be brought out perfect harmony, seized upon the very fact of the differences which existed amongst the Christian churches in order to seek to found a society which should aim at showing forth the real union which existed among the children of God, and which must exist and would exist in spite of the apparent divergences and differences, and so to show to the world that in spite of all these differences—in spite of differences of forms of worship, differences in church government, differences which keep men apart in many ways,—yet still there was a real living union existent amongst all true disciples of the Lord Jesus and all who loved Him in sincerity and truth, and who held by His own precious Word. It was the aim of the founders of the Evangelical Alliance that it should seek to promote and cultivate a spirit of Christian harmony and love, and to show forth to the world a testimony in favour of that Christian union which really and truly exists. As he came along the street that morning he could not help gazing upon the solid structures which lined the streets, all built of that permanent, lasting granite rock, and as he looked upon them the thought struck him—Surely they were of composite rock, formed of many different particles, and yet they were so welded together by the very turmoil of nature in other times, that it had formed one of the hardest and most enduring and most indestructible of rocks at the present day. That, he thought, was an illustration of the Christian Church. There were diversities of component parts, but they were one if they were in Christ Jesus. The object of the Evangelical Alliance, he would remind them, had never been to bring together various ecclesiastical bodies in one great ecclesiastical Church. No; its aim had been to bring together, in loving sympathy and intercourse, individual Christians as disciples of the Lord Jesus Christ. That had been its aim ever since it was founded—to leave man to their own peculiar thoughts and ways of feeling about minor matters alone, and yet to bring them together on the grand essentials of the Christian faith and evangelical truth. It laid down a clear distinction, so far as it could be at the time, of those whom it was desirable to unite together in this association, and he

did not think they had ever seen reason to regret that it held forth in contradistinction to Romanism on the one hand, and to any latitudinarian tendency on the other. The Alliance aimed not at bringing together corporations, but Christian men of all churches and denominations, leaving those other things out of sight, and keeping in mind always the great fundamental truths of evangelical faith.

The Rev. Professor CHAMPNEIS then gave the "Annual Address" as follows:—

In the forty and one years which have passed since the Evangelical Alliance was formally constituted, the subject prescribed to me for my address has been the burden and the joy of every meeting. Two generations of prominent members have been gathered to their fathers in that time, and through many of the words which were spoken by them have been forgotten as regards details, the substantial thought and the essential aspirations which they expressed have not melted away as smoke into the air. They have been infused into the soul of humanity, they have appeared in subsequent history, and they are now an element in the life of every day. To repeat them now, strange as they seemed at first, is only to utter the commonplaces of Christian aim and aspiration. One envies the better fate of those men who, when called to expressed them, had the consciousness of maintaining a sound position with arguments which were new to many and might be fresh to all. It seems impossible now to say one word worth listening to upon the old familiar theme.

We must seek at the outset to define the terms we use. John Locke thought that metaphysical disputes would come to an end if terms were defined at the outset. He forgot that his definitions might not be accepted, and that a hundred controversies might arise as to their meaning. As it proved in his case, it may well prove to be in ours. Nevertheless, we must try.

Ecclesiastical union I take to mean the bond which unites men in a church; Christian union, the bond which binds them together in Christ. It needs no argument to show that the latter is higher far. It may need consideration to see that one can exist without the other. If a church consisted of those who are really called of God out of the world to be the Body of Christ, the pillar and ground of the truth, and if those so called were consistent in doing the works of Christ, consistent as a corporate body in union with the divine Head, then there would be no controversy at all, and the union between members of a church would be the same as union between members of Christ. On the other hand, if membership of a church were merely an external matter—if the contention of some brethren were true that all organised churches are a sinful blending of the Church with the world,—there would again be no controversy, and ecclesiastical union would only be vicious and bad. Further, if Christian union as found in such an Alliance as ours were altogether and only good, and if in it we realised all we need to be and do as disciples of Christ, the natural and necessary conclusion would be that all denominational churches should be abolished, and our banner float above the widespread ruin. But "it is not contemplated," says our Basis-Constitution, "that this Alliance should assume or aim at the character of a new ecclesiastical organisation, claiming and exercising the functions of a Christian church." Thus we have a complication and a difficulty; we have to admit what good there is in the lower, what defect in the higher, union as realised in actual experience; and to speak not of actual churches and of this actual Alliance, but of actual churches and of this Alliance as an ideal of Christian union.

There *is* a power in ecclesiastical union. Those who have been comrades in a hundred fights are bound close together. Those who have toiled at lifting the same load of other men's useless things have learned the worth and power of each other's force, and have rejoiced in it. Those who have anxiously consulted together how to make the best of some gift to a mission in which they are interested, where to found a new station with funds happily increased, where to send the brave young volunteer whose offer to go wherever he is sent has made them glad,—those men have learned to respect each other's fairness and patience and purity of purpose. The sailors who have come through a storm together, it may be through a shipwreck, the soldiers who have been by each other's side in the long march and the cold bivouac, and the bloody battle-field of victory or defeat, have not more reason to cherish each other's friendship in their grey veteran days at the end of life than the men who have toiled on deputations and committees and councils as fellow-labourers for their church. It is not a little thing this: "We went to the house of God in company;" "We have laboured together in the Gospel." Many of the closest friendships of the best men have been with brothers in the same church. We see it in the memoirs of the one who is taken first. In nine cases out of ten they are written by a church comrade or a brother-in-arms. "Do thy diligence to come shortly unto me," said Paul the aged, that he might hasten his young brother's coming—one who would take up his work and carry it on. "Tychicus, the fellow-servant; Onesimus, the faithful and beloved brother, who is one of you; Aristarchus, Justus, who only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me." These are the words of one who realised the power of united work in the Church. Perhaps one who has never been a minister save in Scotland may be allowed to recall the nearest and closest union which ecclesiastical life ever brought about to him and, I dareway, to many others here, when at Communion times some dear friend of unforgotten college days, some one with whom we had often talked and reasoned on the mysteries and privileges of our Christian faith, came to bear with us the burden and share with us the privilege of a sacramental season, and we rejoiced to hear him teach our congregation, congratulate the saints, and hearten the depressed, or throw some fresh light for ourselves on some text or truth, and we were glad that our church life brought such close Christian union as was ours with him in the Holy Week. No man who has had such experience can ever deny the power of ecclesiastical union to foster the highest friendship, like that which brought Philip and Nathanael together into the Master's service, or made Paul and Epaphroditus or Tychicus of one mind in the Lord. If the union between members of a church led always and only to this comradeship in the highest things, then

would it be my easy task to say that these two are one, as a part is one with a whole, as the first stage of a journey with its last, or as a pure body with a pure indwelling soul.

But, unfortunately, there is another side, and we must next look at it, for there we see what often prevents membership of a church from being brotherhood in Christ. We are struck first of all with the fact that church membership is not necessarily sincere; that whatever be the theory of church organization, there is no security for the profession which is sealed with membership being better than consistent hypocrisy, or, let us say, sad self-deception. The dream of some in all ages has been to have a pure church, without spot or wrinkle or any such thing, holiness without stains, joy without shame and sorrow. But it is a dream, though a most attractive dream, whose unsubstantial beauty dazzles eager souls while young and inexperienced, and from the days of Ananias and of Demas until now the unworthy have found their way into the visible Church of the living God.

Then, further, we have to remember that much denominational work is not of a high order; much of the necessary work of ecclesiastical union is not what calls on the highest elements of Christian life. Many of the things which we have to do as church members are greatly material,—not only the "serving of tables," but the constructing of them, providing for them things necessary—i.e., not only the distribution but the collection of money, since the treasury is no longer spontaneously filled as in the days when all possessions were common, and no man counted anything his own. It is true that even these things might be so done as to elevate the work into high spiritual occupation; but there is something in such denominational work, as we all know best, which tends to drag us down and narrow us. We cannot say that Christ is preached through contention,—in the Paulins sense, that is perhaps now not possible; but there is a contention leading men practically to deny that Christ is preached by any one outside of their own church, or, at all events, to act as though such denial were at the basis of their action. That one denomination has built a church in any locality is a reason for every other denomination, which can afford it, building another church quite near! We thus deny the adequacy of each other's ministrations. It seems a horrible necessity that we should so act, if we are to hold our own, as the phrase is. As things stand among us in Great Britain, denominations rise and fall with the fall and rise of others, and the sum total of the heads we all count on our muster days is always much the same in itself, or at least in proportion to the whole population of the country, though the items are from time to time differently apportioned among the various sections of the Church which seek to claim them. It is not so much that we are willing to be poor for Christ's sake as that we seek to beggar our neighbours. Apollos' party consists of those who distrust Paul; Cephas' party is made up of those who tired of both the others; and so on. It is, in the opinion of many of us, very doubtful whether home missions, as at present conducted, are capable, as a whole, of doing any lasting good. If they represent denominations, they are competing efforts; if they are undenominational, they lack vital connexion with the organized Body of Christ. We see the poor and non-church-going playing off our rivalries to the detriment of the cause dear to us all; we see the same thing—a little less in the concrete—amid the more cultured and professedly Christian. The spirit of rivalry is in everything. If we do not grudge that others succeed, we have, at least, a great longing that the success had come to those of our own way of thinking. When men are dead and gone we are quite ready to deck their sepulchres; but in their lifetime we dare hardly own to ourselves how single of eye and strong of hand they are, because we are afraid their influence leads to grievous wrong on some point we would fain establish. What is all this but proof that we are carrying the carnal into the spiritual, and with our spirit of division rending the Body of Christ? In my own beloved Scotland we have many men toiling for Christ's sake to promote His kingdom; expending their lives, shedding their very heart's blood in His cause, and counting it no great thing they do; and yet how few have been taken from that toiling mass of earnest men up to the muster-roll of those whom all Christians inscribe in their calendar of saints! "A saintly man" is seldom the word that the Christian consciousness writes on the tomb of a Scottish ecclesiastic. Some root of church bitterness sprang up one day and troubled him, and he never recanted the evil; some merely political impulse swayed him, and the eager hand never seemed so clean again; or some necessity of church work engrossed him, and he had no time to cultivate his own soul. There is on the Holy Isle, off the coast of Arran, a cavity in the rock with an overhanging ledge, and from it gushes the purest of mountain springs. There one who tired of the hurry and worry of the church life of Columba's monks came to rest, and be alone; and amid the mists that drifted before the northern winds into his cave, the lonely hermit lived the life of a saint. It seems that his severance from Columba's ranks gave him sanctity. The same thing has been seen within our own memory. It would appear that one could not be a Scottish saint unless, like holy men of old, he went altogether away from the Church as well as from the world, and became much less active than those he deserted. And yet, who can own that, if he believes that the lonely life even of the preaching Baptist was not so great as that of the redeeming Christ, and that the least in the Church of the Saviour, doing the work which Christ did, is greater than John? With human ties, and human loves, and human alliances; in such brotherhood as imperfect man may have with imperfect men; in such churches as those imperfect men can constitute, and such undertakings as they can accomplish together,—the work before each of us is to be done. The evils are too well known to us, but of the possible good we are not ignorant either; and of those that have passed away, he who seemed to me the best man I ever knew lived and died a toiling, overburdened Scottish ecclesiastic.

The only mode of attaining to the better way is, first of all, to realize that it exists, and then to let God guide us into it. It exists as distinct; beneath the husk and trappings there is a core of good which is alone essential and abiding. For Christian union is union in Christ, which clearly means that each one of the united ones is in Christ.

The more simply each is in Christ the more attainable and the more complete the union between them all. The disciples had to forsake all and follow Him, that they might be freed from all entanglements and complications of worldly business, and even of home ties, and find companying with Christ, and, under Him, with each other, the great fact of their lives. Thus they were free to be attached to one another. Even so it must still be. Until we forsake all and follow Him, we are not His disciples worthy of the name. But to forsake all—how hard! All that hinders, it must mean. How hard that still is! I must bury my father; I must keep my possessions; I must abide in my home circle with my wife;—to forego all these is hard enough, but harder still to escape the subtler snare of ecclesiasticism. It holds us in this way: I am of Paul, and the chief thing that concerns me is that all men should follow Christ and Paul; or I am of Apollos, and what concerns me is that they follow Christ and Apollos, and it is not the undivided concern that men follow Christ, by whomsoever they believe in Him. And so our Christian union is hindered because we carry our contentions into the very Holy of holies, polluting the temple with faction, as the partisans of John and Simon in the last agonies of Jerusalem.

I wonder whether this factiousness be curable? It surely is, for how it can exist passes belief. If we read our Bible, we find no shadow of ground for it. We find the inner heart everything, the accidents of place and circumstance nothing. The Saviour's Sermon on the Mount deals first of all with the disposition, the heart, and then shows how that is worked out in our relation to our neighbour and in our relation to God. The teachings of Paul are all to the effect that to be in Christ, together in Him, together with Him, is everything. The only epistle which recognizes distinctly sectional and hostile divisions within the Church—the Corinthian Epistles treat them as equally right in possibility, and equally wrong in fact; and Paulinians and Apollosians are alike told that they are carnal and walk as men. The whole strain of the high teaching in the Epistle to the Ephesians is to show how apostles and prophets and all the rest of them—and the Jewish ancestors and Gentile surroundings—were but stepping-stones to the high unity of fellow-citizens with the saints. And so also say they all.

I can find no place in the whole New Testament which justifies our infinite divisions over infinitesimal distinctions—no place which even leaves room for them. They have been foisted in by the supposed necessities of truth and righteousness in later times—in reality, by the actual predominance of an unsanctified heart. We have dared to interpret "First pure, then peaceable," as though the injunction stopped at "pure." We have interpreted "Speaking the truth in love" as though there were no love, and no need of it in the whole chart of the Christian life; or, at least, as though *in love* were not as essential a part of this proposition as speaking truth. Yet all this is wrong, and we know it. We must come to a conclusion as strange as it is true, that our denominational peculiarities were not provided for when the New Testament was made. Now, such being the actual and distressing fact, such the beautiful desired ideal, what shall we do? Very obviously, we have to keep Christian unity first and uppermost, reducing the other to its true place of subordination. The sectarian or sectional adhesion is what we cannot help. It is, meanwhile, as needful as clothes in our climate. But we can help overvaluing it. Many who think in their hearts that the life eternal is more important than clothes do, notwithstanding, think far more about clothes than about immortality. Even so many who believe that churches are less than Christ, and that there is nothing in all that divides us so great as the one Lord, one Faith, one Baptism, one divine Eternal Father, that unite us, nevertheless give more of their toil by day, their thought by night, to their church than to Christ, to the specialities which are accidental than to the unity which is eternal. Wherefore let us be jealous of this lest it hinder us.

Especially let us be anxious to do justice to individuals. It is easiest to get at a man's real attitude in great questions by observing his opinion of representative men who have taken a side in them. It is easy to see what views are disliked in heart by observing what men are suspected and disparaged. Even so must the converse hold good; and it ought to be easy to see how much the things of Christ are prized by the honour freely given to the men that prize them. Now in this respect we are not so bad as we were. The veriest pessimist among us must admit the growth of a generous spirit in the Church of Christ. There is enough still to be got rid of, God knows, and we see; but there is also an infinite advance towards the right relations between men of different churches. The pressure of absolute negation in philosophy makes us prize the common apologetic, whoever constructs the well-adapted argument; the realising of the vast abyssmal width and depth of the world of heathendom leads us to honour the sacrifice and service done by good men of every name on the foreign mission-field; the sight of the fermentation in the unreclaimed mass of men in our own land is making us ashamed of our competitions, and ready to own the worth of those who are arresting the corruption. The heroes of the battle are the glory of all the host, and Lord Shaftesbury and Duff, and Livingstone and Coleridge, Patteson and Gordon—who cares to tell what section of the Church could claim them? In the work and fame of such men—and there are many others—every one of us has a kinsman's share.

And thus, in one closing word, as to how this bears on the Evangelical Alliance meeting. The very fact of meeting and knowing each other will bring us nearer together, and make it impossible for us to be so alienated in feeling as we might otherwise be. We have some common work to do—the "Week of Prayer" is a wonderful fact; a united stand to make in certain things, and some victims of oppression have owed their freedom to this Alliance; but all that will not be so powerful for good as the indirect influence of the meeting. Our divergence lies in the spirit with which we work; and contact and combination before we are more at one in heart would only make us feel our differences. Marriage without love is more likely to produce jars than unity. The greatest task is to do our several things in a higher mood than is now usual. This is, I think, the unity for which our Lord prayed. To have diversities of operations in the one work is

no hindrance of unity; neither is it a necessary hindrance to have diversities of opinion and organization in things where the Lord has prescribed no rule. Uniformity of ecclesiastical union is not indispensable to Christian union. It is envy and malice and the spirit of division that is the bad part of our present denominational position. We need to be one—one in such wise that the world can see it. If only we could believe that others are not necessarily wrong when it is certain that we are right, we should easily bear with each other. That is the lesson which our Heavenly Father teaches us in the work of His grace. He gives His Spirit to us all. He does not recognize that any of our opinions entitles us to a monopoly of His favour, or that any of them shuts us out from His kingdom. In this sense we may say that in our Father's House all things are common to all His children. And if only we could work in the consciousness of that, our denominations would simply be an illustration of the great modern principle of the division of labour, and an ecclesiastical union be no more than a vigorous attempt to do some work in the spirit of Christian union.

The Rev. J. S. Russell said:—

For forty years now these resolutions had been read and reiterated at the Annual Conferences of the Alliance, not, it was believed, without a happy effect. He thought, if they wanted a proof of the power and importance of these rules and regulations, they would find it in the fact that it was these that made the Alliance possible. It could never have been founded if those who went about the great enterprise had not been filled with the spirit of these resolutions. It would never have been formed without immense self-repression, great forbearance, and Christian charity. It was his privilege to be present at the formation of the Alliance, in the Freemasons' Hall, London, in 1846. They might believe how the project was derided then as impracticable and utopian. People said: "Think of representative men from about 50 different denominations drawn from all parts of Christendom, brought together in one assembly—a deliberative assembly. What more likely than that disorder and chaos should be the result?" People prophesied that it would be a perfect Babel. There were burning questions in those days as at present, and men burning to discuss them. There were moments, as he could well remember, when even the most hopeful, most believing, were ready to despair altogether. The scheme was in imminent danger of being wrecked in the very act of being launched. The good ship strained and creaked in every timber. She seemed to be whirled about as if she were in the rapids of Niagara at times, but again and again there was a call for prayer; and as men knelt together the spirit of love and peace seemed to descend upon the assembly, and wonderful was the calming effect and the uniting influence of those prayers. When the Alliance was finally pronounced to be inaugurated there was a scene, he supposed, for thrilling interest, excitement, and enthusiasm, and Christian feeling which, he would not be surprised to learn, had not been equalled since the day of Pentecost. Men took each other by the hand, although they might be strangers to one another. They embraced each other, with tears and smiles, and exclamations of praise and thanksgiving, while the loud doxology rose from joyous hearts that night—"Praise God, from whom all blessings flow." It might be said, "What had the Alliance done?" It had, at any rate, done something to bring Christians into co-operation for common objects. It had united them to interpose between the persecuted and their oppressors. Co-operation was, he dared to say, one of the first steps towards a more intimate union. Of course they never dreamed of incorporation, but there were some far-sighted men who even in those days could look forward to incorporation. It was a favourite phrase with Dr. Chalmers—"Co-operation leading to incorporation." Dr. Chalmers was charmed with the sound as well as the sense of these words, but, whether the incorporation came or not, the co-operation was most desirable, and it had the advantage of being possible at once. Without mutual confidence and brotherhood co-operation could hardly exist. The Alliance had been a standing witness for these 40 years of the great truth of the brotherhood of believers. The banner which it upheld was the banner of Christian charity. All must have noticed the very great prominence that was laid in the New Testament upon what they might call the kindly affections and the gentle dispositions. These were lauded and extolled far more than that by which men were captivated. The ideal of the Christian was not the warrior clad in steel from head to heel; it was the spirit that was gentle, meek, and forgiving. If anything had marred and blocked the progress of Protestant Christianity, it had been the intestine and internecine divisions of Protestants themselves. It was time that all this should come to a perpetual end. It was not necessary to come to Scotland to reiterate these truths and principles in the ears of Scotchmen; they knew a good deal about the importance of contending earnestly for the faith. Scotland had done a great and good thing in regard to this Alliance. It was from Scotland that the original conception of the Alliance came. It was not the idea of the Alliance that men ought not to be zealous for the truth, but its idea was that they should speak the truth in love. There was no reason whatever why truth and love should be disassociated, and yet how frequently they were! Truth, in the long run, was always the gainer by being joined together with love, for they won over even an antagonist himself; whereas, if truth were employed as a bludgeon, they might beat an opponent, but they would not make him a friend. As the saying went, he that was convinced against his will was of the same opinion still. They had discovered a better way now of discussing questions. They brought all the combatants together into what was called a symposium, and there around the table they discussed their differences. They had heard a good deal about the virtue of round tables in bringing union, and unity, and peace. Their friend Dr. Brown had just come out of one of these symposia. They congratulated him upon his safe emerging from it, and they also ought to say that, according to all observation, the whole of the combatants had kept their temper—and their opinion. There was a

such written a good while ago, called "The Hall of Controversy." All his clerical brethren knew that book. He must have been a sanguine man who adopted that title, but authors could believe almost anything of the power and efficacy of their works. The end was not yet, he was afraid. Far-sighted men, who understood the time and saw coming events casting their shadows before, told them that they were upon the eve of conflicts and controversies, both in the religious and ecclesiastical spheres, which for intensity and vehemence would far exceed anything that had been known in their day. It might be so, but if the occasion should arise he trusted it would find the members of the Alliance in the spirit of the practical resolutions of the Alliance, and that they should remember deeply and universally that truth and love must not be separated from one another. Prayer was an excellent recipe for keeping their tempers; it was an excellent plan for bringing people who differed into one mind. They could hardly hate those for whom they prayed; they could hardly help loving those for whom they prayed much. He trusted that in all future contentions and controversies, if they should arise, the members of the Alliance would be guided by the spirit of these holy and Christian resolutions inculcated by the Alliance.

ANNUAL REPORT.

Mr. A. J. ARNOLD (Secretary) then gave a brief summary of the annual report, reading only a few extracts.

In moving, "That the report be adopted, and that the Council be re-appointed for the ensuing year," the Rev. Dr. WYLIE said :—

He assisted at the birth of the Evangelical Alliance, and now had the pleasure of seeing it in its manhood. Its eye was not dim, and its spiritual and moral force certainly was not abated. Of this the best testimony was the brief but luminous statement just made by the Secretary of services rendered all round the globe. He was present in Freemasons' Hall in 1846, when some twenty various denominations met for the supposed inauguration of a great war of words. That evil had not fallen out; on the contrary, the atmosphere of the Christian world had been very much moderated, and, so far as he could judge from his own feelings, vastly improved on the side of peace. There had been great improvement in the temper in which discussion of religious subjects had been carried on. He was proud to say that the Evangelical Alliance had originated on Scottish soil. Its first idea was mooted by, perhaps, the greatest Scotsman whom that country had produced since John Knox's days—Dr. Chalmers—who found a very efficient coadjutor in a gentleman belonging to another denomination—viz., John Henderson, of Park. For his own part, the more he thought of the matter the more was he convinced that Scotland and the Scottish nation had come in the room of the ancient Jews as witnesses of divine revelation, and as protectors against modern superstition and idolatry. It was a Scotsman born on the banks of the Clyde who carried the Gospel across to Ireland, and evangelised that country from north to south, at a time when Ireland was a land of schools and scholars, evangelical pastors and evangelical congregations, though they did not bear that name. It was also a Scotsman, though born in Ireland, who brought the Gospel to Caledonia. The Gospel then not only spread over that country, but crossed over to France, most enlightening the North of Italy, and descending along the Rhine and Danube towards even to the shores of Ireland. That was one of the mightiest outbursts of the missionary spirit before the Reformation. Now they had a similar movement in the Evangelical Alliance,—not a church organisation, but acting upon the general atmosphere of Christendom, and diffusing the Gospel around the globe.

The Rev. J. DE KEWER WILLIAMS (London) seconded the motion in a pleasant speech. Referring to Mr. Arnold's running comment upon the report he said he thought that the best part of it. He heartily approved of the reappointment of the Council, for, when men did their work well, you could not adopt a better course than to re-elect them, so that in time they became the elect of the elect. The report showed that the Evangelical Alliance was still evangelical. There were some "Protestants" who were not Protestants. The Alliance was still Protestant, and he was delighted to think that, because he hated the beast and his image.

The resolution was passed unanimously.

TESTIMONY REGARDING FUNDAMENTAL TRUTH.

The Rev. Principal DOUGLAS moved: "That this Conference very cordially approve the proposal of the Council for arranging a series of special meetings in the metropolis, when faithful testimony to the cardinal truths of the Gospel should be borne by men of God who possess the confidence of the Christian public. The members of the Conference deeply realise, with the Council, the urgent need at the present time for such a witness to God and His truth, and they commend the whole matter to the sympathy, the prayers, and the support of evangelical Christians, whether members of the Alliance or not." He said :—

Had time permitted, he would have alluded to the courses which the Alliance must leave to others—such as (1) to inquire into the condition of particular churches or bodies of men—how far it is true that in some there is declension from the faith once held, or that in others the truth held is stifled beneath an overgrowth of superstition; (2) to consider how far there is reasonable objection to the fulness or prolixity of creeds, or what weight is to be given to the use of creeds at all, as tending to hamper religious thought and feeling, and to lead to violent reaction, at least in the forms of expression. Our work is none the less direct, that we must confine ourselves to pressing the importance of ever giving prominence to the

fundamental doctrines of the Gospel of Christ. Nor were they to be involved in controversy by a demand that they should state what precisely were those fundamental doctrines. To followers of Christ there could be little real difficulty here, for they begun with Him, and they are led on necessarily (1) to faith in God, who is known as the Father only through the Son; (2) faith in Christ Himself, as at once true God and true man, the one all-sufficient Mediator between God and man, and to His work for us, and His work in us; (3) to faith in the Holy Spirit, whom Christ promised to us, to supply the want created by His going away from earth to heaven, this Spirit speaking to us in His Word, which is authoritative, and able to make us wise unto salvation; and also working in us, uniting us to Christ, that we may receive out of His fulness; (4) to the knowledge of sin, from which nothing can save us, short of redemption by the Son of God, and regeneration by His Holy Spirit; so that, where these blessings are not received, sin remains, and works eternal evil consequences. In all this they were not uttering a mere string of speculative truths, but were looking at the principal aspects of the one living truth. They therefore were not troubled by the opposition which some make between a life, which they say Christianity is, and a truth; but we cling to Christ, who says: "I am the way, and the truth, and the life." Their views of the truth were thoroughly practical; and it was this which constituted the strength of the objection to them in so many quarters. Their idea was to have a thoroughly practical Christianity; as Christ says again: "If any one will come after me, let him deny himself, and take up his cross daily, and follow me." And to do this daily, they believed in the preciousness of the Lord's-day, which so many despise.

The Rev. HUBERT BROOKE seconded, and the resolution was carried unanimously.

WEDNESDAY AFTERNOON.

General Sir R. PRAYER presided.

SACERDOTALISM AND SCEPTICISM.

The CHAIRMAN, in calling attention to the subject, laid stress upon the responsibility of individual Christians in contending for the faith once delivered to the saints, and pointed out that it was this contending for the faith that constituted the main characteristic of the life-work of the Apostle Paul. The faith for which men were to contend was faith in a living, loving, personal Saviour. That was Christ's teaching from the beginning to the end of His ministry.

The Rev. DR. SINCLAIR PATERSON, in speaking upon the insidious growth of sacerdotalism and scepticism, said:—

I confess that I spent a somewhat unpleasant quarter of an hour in the meeting this morning, but the words of the Chairman this afternoon have reassured me. They have reminded me that while we are to have alliance in the truth, we are to have no agreement with those who are haters of it. Alliance was the keynote in the morning, Evangelical in the keynote now. We love the Gospel, and because we love it we unite together in its defence, and we present a strong and united phalanx against its enemies. There are two—sacerdotalism on the one hand, and scepticism on the other. I leave the friend who is to deliver me to deal with Scepticism, although that is a favourite subject with me, and I should have liked to take it up; but in order that there may be division of labour, I will speak only concerning the insidious spread of sacerdotalism. The two are more closely connected than many suppose. You will find them growing side by side, the one producing the other. Go to the roots, and you find that they spring from one stem. In the one case it is collective, in the other individual. In the one case the man says, "I am the measure of my own faith, and I have determined my own creed"; in the other, the man united together in ecclesiastical association determines what is to be their creed and the creed of all others, and they give it from year to year its statutory expression. Popery did not grow in a night; it did not spring Minerva-like from either Pope or Council. It began to grow in apostolic times. In the second or third century it made rapid progress. In the sixth or seventh it made more rapid advance still, until it was condensed and formulated in the creed now known as the creed produced by the Council of Trent. Until that time there were many faithful men in the Church of Rome who were free, in some measure, to preach the truth. And we must not forget that Luther himself owed his conversion to one who remained in the Church of Rome even when Luther came out, and that there were hundreds and thousands in the dark ages, as we call them, who believed in Jesus with simplicity of mind, and committed themselves to His care and keeping, and were resolved. Nor are we prepared to deny that there are men even now within the Church of Rome who, by their simplicity of faith, in spite of the errors accompanying it, cling to the Saviour and are secure in Him.

But it is with the system we have to deal, and the system is one organised against the truth deliberately; I do not say with set purpose, but deliberately and thoroughly Rome has contradicted the leading truths of the Gospel, and has driven men away from the one Foundation which God Himself has laid. Therefore we have no truce, we have no peace with Rome. There are talks of union of a very wide kind in the air. I believe that, in the near future, a kind of latitudinarianism will lead to proposals for union, not only between the Greek and the Anglican, but even between the Greek and the Anglican and the Roman Churches. We must have our minds clear on this point, that all who resist sacerdotalism as unscriptural can have nothing whatever to do with such unions. Anglicans may, for they are sacerdotal: I do not mean the Church of England as by law established, for that is Protestant, but Anglicans within the Church of England, so called, and who war against that Church. They are one, we know, with Romanists and with the Greek Church in holding the principle of sacerdotalism.

In contending against Rome we take these two principles with us—first, the sufficiency of the Holy Scriptures, and secondly, justification by faith alone. The sufficiency of Holy Scripture is

being denied, and denied in carefully-measured words. People are telling us, "We do not believe, and cannot believe, in verbal inspiration." What do they mean by it? If they mean Holy Scripture, divinely used by God, and every single sentence, in each of the writers, I do not care, and nobody cares to contend about that. We maintain, however, that the heavenly-supposed thoughts were received under the guidance and governance of the Holy Spirit. If we are to suppose that the Holy Spirit gives me a personal revelation, it is enough; I receive and personally enjoy it; but if He gives me a revelation to be conveyed to others, in a form about which there can be no mistake, He must guide my hand, head, and heart. This is the inspiration we contend for, that the Book is infallibly true from the first leaf to the last, notwithstanding all that men may say about science and the discussion of science. One sentence spoken by Professor Huxley at the unveiling of the Darwin statue ought to be engraven in letters of gold—"When science formulates a creed, it commits suicide." Is this overflow thing to bring its speculations against my Book, proved by infallible evidence to be divinely inspired? We need not tremble about science; it takes a long time to grow, it is but in its babyhood, and it has a good many discoveries to make before it can attain manhood. We have simply to learn for ourselves what God has taught us in His Holy Word. Popery adds to the Word, and subtracts from the Word. In spite of the fact that there were many Bibles in existence, even translations of the Vulgate, before the time of Luther, we contend, and with good evidence, that Rome up to the present hour is an enemy of the Bible, and would shut out the Bible from the people if it could. A great physician of the time of Henry VIII., after reading the New Testament, threw it into the corner, saying, "If that book is true, our religion is false." He was a Roman Catholic. The New Testament is distinctly against the errors of Rome.

Sacerdotalism simply means that a priesthood on earth takes the place of the Priesthood on high. This we deny. We hold that we have a High Priest who has passed within the veil. Sacerdotalism assumes that here there are men invested with functions which confer upon them the power of dealing with our sins, bringing us to God, and bringing God near to us. We get the priesthood in the Old Testament, I admit. You have the priesthood from the time of Aaron onwards. But we have Jesus as the final and only Priest, the only one who can speak to the soul forgiveness of sin, and who can impart to us the knowledge of His Father, and give us all the blessings appertaining to the covenant of grace. We acknowledge but one Priest, we know no other here on earth. We recognise the presence of sacerdotalism in what the priests pretend to accomplish, if we take the full development of sacerdotalism in the Church of Rome, although I confess it is not much less in Anglicanism. I, if an Anglican, would be driven logically to the Church of Rome. There are inconsistencies in not going far enough. By Anglican I do not mean a member of the Church of England, for the Church of England in its entirety is as Protestant as the Church of Scotland. No; I mean by Anglicans those traitors in the camp who are seeking to bring England back to Popery if possible. In Romanism, where we have this principle of sacerdotalism thoroughly developed, the priest presents, in the Mass, a sacrifice to God, a sacrifice for the remission of sins, he imparts to the individual, said by his words such power that in the offering of this sacrifice God is approach, and there is pardon for offences, not only in this life, but also in the life beyond. It is materialism of the coarsest and the grossest kind; it is salvation by machinery instead of salvation by grace; for it is expressly stated that unless an obstacle is interposed, the sacrament, as spoken of, flows the world down thence and justifies the receiver. Of course there are two qualifications, and they are really none, for they make the power of the priest exceedingly great: (1) unless the receiver interposes no obstacle, and (2), unless the priest has no intention of acting according to the design of the Church. How much uncertainty comes in here! No one can know he is saved until he appears in the presence of God on high; there can be no assurance, no confirmed knowledge here on earth, in the case of any one who has observed the rites of the Church from the beginning to the end, that he is in a state of grace, and is accepted of God. Sacerdotalism is intimately connected with Sacramentarianism, for the priest alone possesses the power of making these sacraments valid. This, too, turns upon what is called "the doctrine of Apostolic Succession." Now, I believe in apostolic succession thoroughly, if you mean by it the apostolic succession of believing men and women—the succession of those who are in living communion with the Lord Jesus Christ; but if you mean by it the touch of a bishop's hand, I find nothing of that kind in the New Testament. I find the laying on of hands of the presbytery, but not laying on of hands of a bishop; for episcopos and presbyter are just the Greek and the Jewish names for the same office. Diocesan Episcopacy I have no quarrel with. There are some of us even not unwilling to say that there is no definite and fixed form of Church government laid down in the New Testament, and that in different countries it may be lawful to take different plans to secure the establishment of the Gospel. We gladly acknowledge that men may be saved in any church by Christ, but according to the theory of priesthood, there are none saved unless there are priests ordained in this apostolic succession to administer the sacraments. Where a bishop is, a church may be better ruled; but these men say that where there is no bishop, there is no church, no power to administer those rites which the Church of Rome declares are essential to the salvation of souls. We can on the platform believe in this kind of thing. But, coming back to Scotland, after an absence of fifteen years, I am much surprised at the strange facts I hear. Popery is growing, even in this land, I fear. Its root is indifferentism. When people become indifferent, Popery is sure to enter in, and to displace any other form which exists. It has certain outward claims which influence the senses, and sometimes impress the imagination, even if they do not convert the heart. It claims to be an old historic church. So it is. But I remember that when some one asked, "Where was your Church before Luther?" the answer was given, "Where your sect never was—in the New Testament!" Then it has historic continuity. You can trace the Bishops of Rome easily, I suppose,

to the very beginning of apostolic times. We are apt to be impressed greatly with this historic oneness, unless we have read Church history, and can discern how at one time after another new additions were made to the faith, how the new displaced the old, that had been most firmly believed, and how it had changed until it is like the knife of the Aberdeen student. I do not know whether you have heard that story. First he lost the blade and got a new one, then he lost the handle and got a new handle. There was a lecture given by one of the Professors on personal identity, and he asked the lecturer this question: Was it, when he had lost the old blade and put in a new one, the same knife still? Yes, was the reply. Was it still the same knife when also the new handle took the place of the old one? The answer this time was a doubtful and hesitant Yes. Yet another question from the inquiring student: If any one got the old handle, and put it and the new blade together, what knife would that be? There is a parallel to that in the history of Popery. We have the original blade and handle found again at the Reformation; while Rome, with external form of continuity, has changed both the blade and the handle. There is a historic church, but it has no basis in the Word of God. When people who are indifferent to the Gospel get impressed with this boasted magnificence of the traditions of the past, they will easily be laid hold of by Popery.

There are ominous signs that the Church of Rome and Scepticism will, in the near future, form an alliance against the Gospel. The present Pope does not say *non possumus*, like the last one. Very pliant, he is offering the right hand of conciliation even to the King of Italy. One of the prominent Romish writers in London wrote a paper in one of our leading monthlies not very long ago, in which he said that, notwithstanding Evolution, Darwinism, and all the other contradictions of science seemed against Theology, the Church of Rome could easily accept them all. The same writer, two months ago, wrote another article, in which he stated: "Suppose the contention of certain critics be true, and that we have no Old Testament; we can dispense with it, for we have the living infallible head in the Papal Chair at Rome." He has not been censured for these papers, so far as I am aware. After writing the first he remarked, "Several leading members of the Roman Catholic Church praised, instead of blaming me." And the second article has been sown broadcast in the same vein, and not a single whisper has been spoken against it on the part of members of that Church. The fact, therefore, remains that Rome is quite willing to accept all the conclusions of scepticism and all the speculations of science, and yet maintain its firm hold over the hearts and consciences of men.

Romanism is a great political conspiracy against the liberties of mankind. It is far more anxious to secure power on earth than to deal with the realities of the hereafter in heaven. Rome is intolerant. Rome may come fawning here upon us in Great Britain, and may assure us that it has changed its front, and in some measure altered even its inner form; but Rome crushes every obstacle that interposes in its way, and will not be stayed except by a force greater than its own. It has so acted in the past. A celebrated philosopher in other times wrote one of the most advanced books of the period in which he lived—"Locke's Letters on Toleration." Here he lays down this principle, that Rome could not be tolerated, because Rome is intolerant; and to tolerate intolerance is self-destruction. The same writer said that Atheism could not be tolerated, because Atheism denies the existence of a supreme tribunal, and was a law to itself, and that an Atheist could swear by no greater than himself. Depend upon it, all the tolerance you give to Rome—and I leave it to every man's conscience, and in his public capacity, to say how much tolerance should be given—will be taken advantage of to overturn and overthrow the principles of the Gospel that you love.

But it is the priesthood of the Lord Jesus Christ that one is most concerned about in all this—justification by faith alone. I saw it stated in a widely-circulated paper the other day that "no one now can receive the doctrine of imputed goodness or of imputed badness." What does that mean? Is that not the striking a blow at the very fundamental doctrine of the Christian faith? The Sixth Article, if I mistake not, in this Evangelical Alliance is "justification by faith alone." I heard one say from the pulpit that to go into heaven under the righteousness of another is a very mean thing, and I immediately replied in my heart, "Mean people must do very mean things." We are mean people, all of us; for we are under God's curse. "In our flesh dwelleth no good thing;" and if I am not saved by the righteousness of another, I cannot be saved at all. There is no other offering to God but the offering of a sweet-smelling savour that comes before Him with acceptance; if I have no interest in this, then for me there is no sacrifice, and consequently no pardon.

I hold that the priesthood of Jesus Christ is vital. He, and He alone, has done the work that saves. We have communion with Him direct, and not through another. Salvation by proxy has no place in the Gospel. No other can deal with Christ on our behalf in this matter. Others may pray for us and with us, but we must personally accept the Lord Jesus Christ. It is living and loving contact with Christ that saves, and there cannot be this contact if a priest stands between. We must come to Him, heart to heart, mind to mind; and we must learn to say, "I have been crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me."

It is a wondrous illustration of God's love, the priesthood of Christ, and the offering of the sacrifice of the cross. Let me remind you of the saying in the book of the Prophet Ezekiel: "God hath no pleasure in the death of him that dieth." God is willing that the sinner should turn and live. After pondering the meaning of that verse, I turn to the 53rd chapter of Isaiah, which I cannot read without a feeling of great and solemn awe: "Yet it pleased the Lord to bruise Him; He hath put Him to grief." No pleasure in my death, yet pleasure in putting His own Son to death, that He might see of the travail of His soul, and be satisfied! A great deal comes to us through the priesthood of the Lord Jesus Christ. His priesthood is complete and unchangeable; no one can add to it, no one can take away from it. To interpose any priest here on earth is to derogate from its sole functions. Christ has

finished the work, finished it once and for all. The one antidote to sacerdotalism is Christ, the knowledge of Christ, the life of Christ. Our responsibility in contending for the faith can only be met by supreme and steadfast faithfulness to Christ; and I have no hope, in these times, in any progress of whatever kind, either in resistance of evil or in contending for the truth, unless we are a compact body of living men who live the life of faith in the Son of God, and make evident by our deeds that Christ is living in us.

The Rev. W. L. WATKINSON, who followed, said:—

It is not my opinion that infidelity is really advancing in our midst. There is much inquiry among men touching the great articles of evangelical religion, but, confident as we are in the truth of our faith, this need inspire no anxiety. Indeed, we may regard whatever vitality our systems of scepticism display as an indirect evidence of the reality and energy of the religious faith of our nation. Professor Tyndall has shown that the cold ice of the Alps has its origin in the heat of the sun, and that any lessening of the solar fire would cut off the glaciers at their source—that more heat and not less is required for the production of a glacial epoch. And so vigorous systems of scepticism can only exist whilst a living faith works and shines on the hearts of the multitude; as Greenland's icy mountains testify to the energy of tropical suns, so our elaborate systems of unbelief indirectly testify to the brightness and warmth of the Christian heaven which God in His grace has made to shine above us. But as we see in Switzerland, changed conditions are causing the ice-fields to retire rather than to advance on the green pastures and vineyards, so I believe infidelity is really gaining no ground amongst us, and that in many aspects of the times we have much reason for gratitude and encouragement.

The advocates of unbelief are, however, active, and it is the duty of all Christian men to contend earnestly for the faith once delivered to the saints. I am expected to speak of the "insidious advances of unbelief," and these are, of course, specially dangerous. Napoleon Bonaparte declared to Sir Colin Campbell, who had charge of his person at the Isle of Elba, that he was a great admirer of Milton's "Paradise Lost," and that he had read it to some purpose, for the plan of the battle of Austerlitz was borrowed from the sixth book of that poem, where Satan brings his artillery to bear upon Michael and his angelic host with such dire effect:—

"Not distant far with heavy pace the foe,
Approaching gross and huge, in hollow cube,
Training his devilish enginery, impal'd
On every side with shadowing squadrons deep
To hide the fraud."

So the infidelity of our day, seeking to advance theories and doctrines of the most fatal character, does not always openly declare itself, but seeks to mask its real character and programme; by a variety of subtle disguises it hides the fraud by which it would destroy us. What then, we ask, are those insidious advances of unbelief which ought to inspire our solicitude? What are those stratagems against which the Church of God ought to be on its guard? It seems to me, the chief peril lies in this—the attempt of infidelity to identify itself with the great words which command human reverence, the great institutions and movements which overmore command human sympathy. Certain words are, to nearly all men, full of delightful and inspiring significance, and these words infidelity strives to make peculiarly her own; certain sentiments evoke in pretty nearly every breast immediate response and enthusiasm, and in these sentiments infidelity affects a special interest; certain movements are essentially popular, and of such movements infidelity eagerly claims the lead. Here then is the real danger, that whilst infidelity aims to destroy faith in the doctrines which give life to its sacredness, its preciousness, its hopefulness, it should hide the fraud by identifying itself with terms, systems, sentiments, and movements which are truly noble, and which directly and powerfully stir the hearts of men. It is the special business of the Church to take care that infidelity be not permitted to gain ground by thus concealing its true character and consequence. It is our duty, then:—

1. To resist the attempt of infidelity to set itself forth as a religion. The religiousness of human nature is too evident to be long denied, too intense to be long ignored. Our heart and flesh cry out for the living God; prayer is one of the deepest instincts of our nature; our thoughts persist to wander through eternity. One day, standing in the street, I was looking at the great Cathedral of Milan, when a passer-by touched my shoulder, and pointing to the magnificent shrine, exclaimed contemptuously, "Priestcraft, sir, priestcraft." But the world is not likely to accept that shallow explanation of the religious sentiment; it is perceived at last by even sceptical thinkers that a sentiment so profound, general, persistent, influential as the religious sentiment, must be reckoned with, and some object be found for its exercise and satisfaction. This object some have found in literature and art. Miss Evans writes: "Dessoir, the actor, was another pleasant variety in our circle of acquaintance. . . . I was very much pleased by the simplicity with which he one day said, 'Shakespeare is my God; I have no other God;' and, indeed, one saw that his art was a religion." Others have sought an object for religious instinct in patriotism. "Italy," said Mazzini, "is itself a religion." Others, again, have sought the satisfaction of the pious sentiment in friendship. John S. Mill held "his wife's memory as a religion." But Comte chiefly, with consummate ingenuity and boldness, sought to create a religion which was not a religion, to elaborate out of earthly elements a great scientific system which should wear the completion of a faith, speak the language of theology, use the ceremonies of worship, and thus displace Christianity by presenting another and plausible satisfaction for the inextinguishable religious instinct of the race. Here, then, is a special danger. Whilst infidelity mocks the religious sentiment it is far less dangerous, but when it proceeds to cheat that sentiment it behoves the Church faithfully and painfully to expose the attempted fraud, so full of evil.

Positivism reminds one of the strange structure in Pandemonium:—

"Anon, out of the earth, a fabric huge,
Rose like an exhalation, with the sound
Of dulcet symphonies and voices sweet,
Built like a temple, where pilasters round

Were set, and Doric pillars overlaid
With golden architrave; nor did there want
Cornice or frieze, with bossy sculptures graven.
The roof was fretted gold. From the arched
Pendent by subtle magic, many a row [roof,
Of starry lamps and blazing cressets,
With naphtha and asphaltus, yielded light
As from a sky."

Now, it is the business of the Christian Church to keep before the people the utter falsity of this pretentious fabric—to show that it is a base illusion, "an exhalation out of the earth;" that, despite the protestations of Comte, it is only "built like a temple;" that its lamps "fed with naphtha" are not the pure illuminations of heaven; and that although the dulcet symphonies of George Eliot accompanied its rise, and the golden eloquence of Mr. Harrison has been lavished on its pilasters, its purpose is not for worship and goodness, but blasphemy against God and conspiracy against man. All Christian men must keep before society the fact that this whole system is the blankest atheism; that, however disguised by religious names and symbols, it is a hugh fraud seeking subtlely to destroy the souls of men. Again, it is our duty—

2. To resist the attempt of infidelity to display itself as the champion of morality. Men generally have a profound belief in the reality and obligation of moral law, even when they violate it; they reverence duty, even when personally they neglect it; they sincerely admire noble character, no matter how painful their own shortcomings. So long, then, as infidelity appeared in association with a lax morality it was the less dangerous; it inspired in society generally suspicion and revolt. This was the case with the infidelity of the French Revolution. Then unbelief was seen identifying itself with violence, sensuality, and every form of excess and horror. The consequence of this spectacle was that Christendom at large revolted at such laxities, and shrunk back from the systems of unbelief which prompted the terrible licence, or, at least, excused it. But this is not the position of contemporaneous infidelity. Our representative unbelievers express the greatest anxiety on the score of morality, they affect to decry supernaturalism because of its moral inefficacy, and boldly advance what is declared to be a superior morality of their own. Here is an insidiousness the Church of Christ must carefully watch and duly provide against. Hitherto it has been felt that religious faith was the sustainer of morals, and we must continue to let the world know that the position is unchanged.

It must be made clear that the Church of Christ teaches the highest moral code. No moralist can produce a code of morality that excels the purity and beauty of the righteousness of God. The altruism that attempts to transcend Christian charity is obviously a fiction. Hypocrisy usually betrays itself by overacting its part, and Positivism betrayed its consciousness of unreality and insincerity when it uttered its great commandment—Thou shalt love all thy fellows and ignore thyself. The morality of revelation is simply incomparable. Comte perched on his mound of dirt is infinitely below Moses on the blazing crest of Sinai, or Jesus in the celestial blue of the mountain of Beatitudes; and we must not fail to make men feel how inferior are utilitarian either to the holiness of God. We must also make it clear that the Church of Christ exhibits the highest moral example. The Bible differs from all other books in the frankness with which it relates the faults of its heroes—Moses, Job, Abraham, David; the stains on their splendour are acknowledged with unfaltering faithfulness; and yet it is in this very book that we read of One of absolute, matchless, moral perfection. "He did no sin, neither was guile found in His mouth." It was the maxim of Winckelmann, the great art critic, that the portrait ought to be the ideal of the individual; but there was no need to idealize the life of Jesus. The literal life traced by prosaic pens is an ideal so majestic, so lovely, that it has in all generations extorted alike the admiration of infidels and the love of saints. The Church of Christ must keep before the eyes of men the glory of her Lord. Finally, we must not permit society to forget that the Church of Christ supplies the most effective moral inspirations, as evidenced by the many noble characters and works she never fails to produce. The apologists of Christianity have no need to apologize for St. Peter, for St. Paul, for St. John, after the fashion of Professor Blackie whitewashing Goethe; and as to the glorious activities of Christ's Church, they shine with a glory that can neither be denied nor eclipsed. We must not allow infidelity to identify itself with morality, but carefully and persistently show that the only true righteousness is the righteousness which is of God through faith in Jesus Christ.

Finally, it is our duty—

3. To resist the effort of modern infidelity to identify itself with the cause of humanity. There is a great deal of human nature in man, and any cause that manifests sympathy with man is bound to be so far popular. Modern infidelity expresses the deepest interest in man as we find him, in man as a citizen of this world; it claims to be the special champion of human nature and human development; it is the religion of humanity. It is eager to identify itself with science, knowledge, progress, enterprise, government, culture, and happiness. Now, if unbelief succeeds in thus connecting itself with movements and themes intrinsically noble and infallibly popular, it hides its real contempt for human nature, and, under shelter of the fraud, gains disastrous prevalence. We must seek to prevent this calamity by showing how truly the religion of Christ is the religion of humanity. Some Christians insist on evangelical teaching, and they understand evangelical teaching in such a narrow sense as to give great advantage to scepticism. This must be avoided.

We must show that the religion of Christ is not ghostly only, but that it concerns itself immediately and warmly with men as he is here and now—that salvation comprehends civilization, that the culture of the soul involves making the best of our personality at all points, that to secure the prizes of eternity is in a line with the realization of the riches of earth and the true pleasures of life.

We must be careful to show also that the religion of Christ is adapted to develop every human capacity and susceptibility, and to direct, strengthen, and satisfy human life at all points. The Church of Christ is really as wide as nature, as wide as man, as wide as life. Have you never

been struck with the manifoldness and comprehensiveness of the symbolism of a cathedral? Nature is everywhere recognized; the sky suggested in the dome, the pillars and arches recalling the aisles of the forest, the sculptured stones blossoming as the flowers of the field; the gorgeous window, like a rainbow caught in meshes of mystery, represents all things of beauty; the choir, music; the pulpit, eloquence; even the quaint corbels, humour; the Bible on the desk is the exaltation of all noble literature; the sacrament on the altar the consecration of all meats and drinks; the worshipping congregation exhibits the social element in its highest manifestation; the font at the door signifies the purification of body and soul; the bells in the tower, with their gay wedding peal, the hallowing of all domesticity; the tombs and epitaphs declare how the Church deals finally with the mystery of death, and casts precious light upon the grave. To this shrine come all sorts and conditions of men in joy and sorrow to find light, consolation, strength, hope, and blessing. Let us fully recognize that all things are ours, that we must save all men, and give them direction in all things. Christianity does not abolish art as Mahomet did; it does not proscribe music as Plato did; it does not assume to contract science as Comte did; its aim is to realize the world, and life and death, things present and things to come. Let us give no place to infidelity by narrowing the scope of evangelical education; let us constantly and confidently affirm that the truth as it is in Jesus is reviving and perfecting as the sunshine, and that nothing is hid from the heat thereof.

In concluding this paper I simply mention the methods by which we must seek to limit the infidelity which menaces us. There is the *direct* method. The Christian Evidence Society is doing most valuable work in this direction. In the Bermudas there are sand-glaciers which steadily progress over the land, entirely covering fields and gardens. The only way of stopping these sand-glaciers artificially seems to be to cover them with vegetation. If planted in considerable numbers, and tended and watered for a time, it seems that some trees will grow in the pure sand, and if once they take root the motion of the sand ceases. The Christian Evidence Society adopts a similar policy in dealing with those glaciers of unbelief whose steady progression threatens the fields and gardens of our Christian civilization; it plants itself in the very heart of the evil, sowing seeds of truth and life and healing; again and again it has seen these seeds germinate and take root even in this arid soil, and thus the threatening evil is stayed by being made to share the fatness of the olive. This society is worthy of warm sympathy, and all lovers of Christian truth ought to give it their generous support, and to do their utmost to extend the sphere of its operations. There are also *indirect* methods of dealing with the insidious infidelity of our day. The pulpit can do much in this direction. Nothing is more to be deprecated than that the pulpits of our land should adopt a polemical spirit or style, but all preachers ought to keep the real situation in view, and by bringing out fully the positive truths of Christianity in relation to religion, ethics, and humanity, to preoccupy the ground, and leave no advantage to the adversary. In all our schools this ought to be remembered. In many of the books written for the young there is the taint of infidelity, and even in the school text-books distinctively infidel teaching is cleverly insinuated. The Christian Church ought, therefore, in all its educational system to give special and careful teaching, so that the minds of our young people may be fortified against the errors which eat as a canker. In Christian households, too, the minds of all the members should be impressed to the utmost with the large, lofty generous teaching of Christianity.

Two remarks in conclusion.

It is of the very first importance in this conflict that we keep up the general religious life of our churches. No cleverness of strategy can atone for any deficiency here. That the piety of the community is preserved in vigour is of prime consequence. A correspondent of the Times, writing the other day on the subject of the Hessian fly, says he is convinced of the hopelessness of attempting to stamp out the new insect pest by any of the various expensive methods which have been suggested for that purpose; he relies chiefly for immunity on the quality of the grain we grow. In America the pest has proved most destructive, but the varieties of wheat grown there are less robust and strong than those grown here, and American corn would be utterly ruined by an attack that would be thrown off by our own varieties. There is a lesson in all this for the Church of Christ, touching the subject now under consideration. The conflict with unbelief will be largely determined by the energy of the spiritual life of the churches. If the love of Christ dwell in us richly, if our consecration to God be simple and complete, if the graces of the Spirit abound in our character, if our life be full of strength and charity and hope and spiritual mirthfulness, we need not greatly fear the palmerworm, the locust, the cankerworm, and the caterpillar of atheism, agnosticism, pessimism, and pantheism; the pestilent swarms will be simply thrown off by the vigorous religious faith and life of the people.

And it is also essential to our protection that we urge on to the utmost all aggressive evangelical work. A distinguished German soldier, who has just issued a work on military science, in treating of fortresses, says: "Such works are due to a feeling of weakness. A nation in which a spirit of offensive action dwells will be moderate in their use. He who seeks his safety behind walls and ditches lacks a sense of strength. More and more will he confine himself to passive resistance, the end of which at last is sure defeat, be it ever so much delayed." So the Church of Christ must not trust in literary entrenchments, she must not attempt to sit still behind walls of apologies, institutes, and evidences, but boldly carry the war into the regions beyond, seeking the utter extermination of indifference, infidelity, and sin.

Wednesday Evening.

Mr. Wm. Ferguson, of Kinmundy, in the chair. Prayer was offered by the Rev. H. Grattan Guinness. The Chairman said:—

Although he had been interested in, and connected with, the Evangelical Alliance almost ever since its commencement, this was the first opportunity he had ever had of attending any of its conferences; and after the meetings already held, he felt that it had been an im-

[illegible] privilege that they in the city and county of Aberdeen should have had the Alliance amongst them at that time. He was sure the influence of Tuesday night's meeting on the mind of the multitude that gathered in that hall could only be of the very best description. Unfortunately, he was unable to be present at the meeting that morning, but he was present in the afternoon, when two very valuable addresses had been given by Dr. Sinclair Paterson, on Sacerdotalism, and the other a most beautiful paper by Mr. Watkinson, on Scepticism. He thought these two papers alone, if the Conference had resulted in nothing else, would have been a valuable addition to our literature of what was needed at the present day. The present meeting was to take a slightly different direction. They were to deal with the influence of Christian union upon the evangelization of the world. It was very much impressed on his mind that this subject must have been very near to the heart of the Saviour himself when He uttered twice over the remarkable words that were contained in the prayer in the 17th chapter of John—"That they may be one, even as we are one." What was the reason He gave? "That the world may know that Thou hast sent me." The words had been repeated, and not only so, but these were added—"That the world may know that Thou hast loved them even as Thou hast loved me." There was the basis of the true plan on which we must go ere we could hope to see the world evangelized—viz., that we ourselves who professed to be followers of Christ should manifest that we were one in Him. This was what we longed for, what we prayed for, and what we were bound to strive for. The announcement of the subject put the whole nature of this union on the right footing, for it was Christian union. The meaning of Christian union was union in Christ—the only union that would ever hold in the world. In the very early ages of the Church one of the wonderful influences it exercised on the world was the love that Christians had for one another. The world used to say, "Behold those Christians, how they love one another!" It was such an unusual thing in those days for anybody to love his neighbour, and when the world saw these down-trodden Christians loving one another, they wondered. The world looked at them, and to a large extent men were gathered into the Church and became Christians. But in our days the world said, "Look at those Christians, how they hate one another, how broken up and divided; opposing one another, antagonistic to one another!" There could not be much union in that. There could not be any reality in a religion which set men by the head. There was to a large extent truth in that allegation, but they were there to pledge themselves, as those who loved the Lord Jesus Christ, to give the lie to those utterances of the world about their Christian religion, and to claim from their conduct that those that were at present enemies should be brought to be friends, because they were constrained to say that they loved one another. It would not do to listen to speeches and feel good about union, and then forget the claims that the Lord Jesus Christ had upon them to promote His cause at home and abroad. They could only fulfil that duty on the ground that they were consecrated themselves to His service in heart, spirit, life, and action, and thus give a visible proof that the profession they made was not a mere profession of words, but sprung from the reality of devotedness of heart and will to Him who loved them, and would love them to the end. That end was Gethsemane and Calvary. That was the measure of His love. What was the measure of ours? Let it be something to correspond—He loved me; He redeemed me; I am His, and let me do what I can for Him.

CHRISTIAN UNION AND MISSIONS.

The subject for this evening's addresses was "Christian Union essential to the Evangelization of the World." The first speaker was the Rev. Dr. S. C. Morgan (Leamington), who said:—

As a humble representative of the Church of England, and one who had been engaged in home mission work, he assured his Scottish brethren that there were numbers in that Church who, like himself, were able with heart and soul to join hands in Christian fellowship with others who belonged to different portions of the Church of Christ. They longed for more union, for they knew what a power there was in Christian union. Christian union and evangelization were two words which could not but kindle in their minds holy thoughts. Union, in this world of disunion; evangelization, the telling out of the Gospel of the glory of the blessed God throughout the world, were parts of one subject, and were most important. He had been a missioner in the Church of England for fifteen years in large parishes. He generally tried to take his holidays by entering upon a ten days' mission, preaching about thirty-two times, which he found more refreshing than in going somewhere and doing nothing. He believed in the union of saints, for it implied fellowship with the Father, fellowship with the Son, fellowship with one another. But disunion was of the devil. All disunion was of the devil, for the devil knew how disunion would paralyse all real Christian effort, and therefore he sought to foster division; sin, unbelief, selfishness, all came to disunite. The enemy was a common one, and Christians ought to unite to oppose the devil and all his works. By union he meant real union—unity of spirit; not external union, but unity that was internal—inward force. With inward force they would have inward results from the presence and power of the Holy Ghost. Union without unity was a sham, a phantom. More precious than visible union was faithfulness to the truth. Men who would sacrifice the truth for union were traitors to our great Master. There must be union in the truth, not in error. They would not barter for the glittering outside that precious jewel of truth which was enchrined in the heart of Christ's Church, eternal as its author, and to Christians who inherit it from the saints of apostolic times and their martyred forefathers, dearer than life itself. Disunion played into the hands of infidels, whose first objection generally was the disunion of Christians. In order successfully to oppose the enemy, Christians must keep rank and fight the battle together, for

is was their common battle. They might not do away with sectarianism or with minor differences, but they could all have union with Christ. Never was the desire deeper than at the present day to carry this Gospel glory far away into every land. Among the young men at the universities they found that desire; they found it also among ladies, who were ready to go forth to foreign lands, and to tell the poor women in the Heathen of that Gospel glory. Thank God for that deeper desire for the evangelization of the world! The desire for union that was now manifested everywhere was a God-ordained desire. In going among the heathen, they must not aim at making members of this or of that church—not at a mere conformity; but go and carry Christ, and Christ only, whose prayer was that all should be one in Him. Mere profession was not enough; but, as the Chairman had said, they must go forth and act out that which they professed. Two awful spirits of evil were working around in the Church, and doing the greatest mischief—the spirit of sectarianism and the political spirit. Let them but come into the Church, and away with all bickerings! Union there was in the life, and only in the life, pervading every member of the Church of the living God; union, not the fleeting glory of the passing pageant of an external ecclesiasticism, not the hollow fabric of a orthodoxy got hold of at the sacrifice of truth, or the subordination of that which is spiritual to that which is formal; but the drinking into one spirit and living one life until His kingdom come, when He shall gather us around Himself in the banqueting-house above, where we shall be with Him, and behold His glory for ever and ever.

The Rev. W. H. Swanson (from China) said:—

The great work for the Church of Christ to do was the work in the foreign field, and he thanked God that the Evangelical Alliance was calling them to union, not for its own sake, but for work, for the march forward of the glorious Gospel of God's grace throughout the world. Disunion in the mission field was fatal, and on more sides than one. It gives rise to friction; and he trusted that the fruits of this Conference would be to command such mutual respect, if not geographical distribution, as would do away with all disunion in the mission field. He was thankful for the measure of union there had been already. He had sat side by side with Episcopalians and with Congregationalists; he had the credit of being a hard-hearted Presbyterian; but he could love them with all his heart, and work with them too. The great difficulty in regard to this question seemed to him to be, not how far, but how near. Their methods should be so arranged as to prevent the scandal of disunion. But the moral sense of all the Christian evangelical churches was rising to white heat upon this matter. He saw signs all around that union was coming; and out there in the mission field they would be able to do the Church at home some benefit by showing the proper proportion in which the question should hulk in their mind. At one time he thought a great deal about the Revolution Settlement. Brought up a Scotsman, he was trained up in that line of thought; but he did not think much about the Revolution Settlement when he went out to China. All such things came to a vanishing point when he got to so many degrees of longitude. Dissension was fatal, but he rejoiced that there was a great amount of union. He had enjoyed the friendship of two ministers—the Revs. Wm. Burns and Dr. Davenport, the latter a Wesleyan of the Wesleyans. The latter told me he had lived and wrought with Mr. Burns. Then he went on to say, "I and Mr. Burns were discussing the Arminian and Calvinistic theories, and we did not agree. But when Mr. Burns began to pray, he was a pure Arminian." Going out to China, Mr. Swanson met Mr. Burns, and said he had met Dr. Davenport. He replied: "Dr. Davenport was a saintly man." He said I used to be always discussing the Calvinistic and Arminian theories. But the unmistakable thing was that directly Dr. Davenport began to pray, he was a Calvinist." The Early Church determinedly seemed to be a living church the moment it ceased to be a missionary church. He did not decry work at home, he did not decry beginning at Jerusalem; but some men were always beginning at Jerusalem, and never seemed to get beyond the beginning; and the beginning lasted very long. He was tired of that sort of thing. If the early apostles had continued the work at the beginning as long as some people now did, there would not have been a single Christian in Aberdeen that night. Thank God, the Early Church was a missionary church, and this Evangelical Alliance was bringing them back to union, so that they might go out to foreign fields a united force, and prosecute their common work for the Master right through the world. That was the idea of the Christian Church, that was the *rationale* for its existence. He had spoken on the positive side; he need not refer to the negative. An experiment in the way of Christian union had been tried in China. In that part of China to which he was sent, there were two Presbyterian bodies—the one he belonged to, and another. Both were extremely orthodox, the only difference between them being that one was more orthodox than the other. One body was the Reformed Church of the United States; the other was the church he belonged to. They began to look each other in the face, and to see what was before them in China. They said, "What must we do? We must unite our forces. It is an anomaly, it is a crime, a sin, if we are going to establish two Presbyterian churches on this soil of China. We won't do it." Thereupon they set up an ecclesiastical union, and from that day to this they had been working as one body, with no difference between them. The difficulty was at home. The missionaries wrote to their respective churches and lo, the Presbyterian Church of England, of which the late revered Dr. James Hamilton and Mr. Hugh Matheson were the Convener and the Treasurer, wrote: "We have sent you out there. You know the condition of the case; do what seems to you good; and may God give you His blessing." But when the reformed Dutchman heard what their man had done, they told them they must do nothing of the kind, but must affiliate themselves with the particular

Synod of Albany. The reply was sent that it was an impossibility. They asked, for instance, what the Church at home would do in the case of an appeal, when the ministers sent yonder were all Chinese, and spoke that language; and although Presbyterian officials might be extremely able men, they might not know Chinese. Still, there came the message: "We cannot help it. You must create a presbytery, to be in connexion with the Synod of Albany." What did the American missionaries do? They wrote back: "We cannot do an impossibility. It would be wrong for us to do it if it were possible. We are going to build up a church, not an exotic, in China, but a native church; and we tender our resignations." All this happened in December. In June, the General Synod of the Reformed Church again met, once more considered the whole case, and did what he, for one, believed no General Synod ever had done before or since; they said they were wrong in what they did before, and they were very sorry they had done it; and certainly they would never do the like again. From that day to this the two bodies had been united in China. The result had been to unite the prayers of God's people in America with the prayers of God's people in this country, and to concentrate the strength and ability of the missionaries.

The Rev. W. Wyatt Gill (missionary in the South Sea Islands), in his address on "Christian Unity essential to the Evangelization of the World," which he understood to mean unity of faith and purpose with diversity of organization and modes of work, illustrated the advantages of such unity by his experiences in the mission field abroad. These he briefly related, so far as they bore upon the point. He said:—

In the Pacific, the London Missionary Society commenced its work at the close of the last century by landing missionaries on several groups of islands, separated from each other by hundreds, and even thousands of miles—so varied was the field. It was subsequently found to be desirable to contract the sphere of operation in order to do the work more efficiently. The Wesleyan Missionary Society, by a friendly arrangement, took the oversight of the Tongan and Fiji groups. The American Board of Foreign Missions became responsible for the Sandwich Islands. The Episcopalians took possession of Melanesia; all honour to the memory of Bishops Selwyn and Patteson! The Presbyterians of Nova Scotia and the Colonies (now merged into the Missions of the Free Kirk) have the spiritual oversight of the New Hebrides. And, last of all, the Paris Missionary Society have taken over the Tahitian and Tuamotu Missions. Their American brethren gladly acknowledged their indebtedness to Ellis, of the London Missionary Society. The Wesleyans were well aware that to the London Missionary Society belonged the honour of having opened up the field. For many years he himself educated, and the mission barque (John Williams) conveyed to their destinations, the teachers who so efficiently aided his Presbyterian friends in the New Hebrides. The representatives of the Paris Mission (good men and true) were well aware that they were the inheritors of a rich legacy, for to them had fallen the premier mission of the London Missionary Society, the latter having been expelled through the influence of the Papists. [Passing over the painful fact of the cruel persecution of converts by the French, the point of Mr. Gill's remarks was this.] The work was better done today by the brethren of the six Protestant missions, working side by side, in the Pacific, than it could possibly be by any single missionary society whatever. The field was so large, the labourers were so few, human life was so brief, that it would be true wisdom if, instead of overlapping, we divided the whole world and conquered it, not in our own name, but in that of our one Divine Master, the Lord Jesus Christ. Long ago Joel prophesied: "I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy." In 1872, among the thirteen Rarotongan teachers landed by the Rev. A. W. Murray and himself (Mr. Gill) in the south-east peninsula of New Guinea, were Rautoka and his wife, both of whom grew up in his family, and were educated for the ministry by him. One Sabbath, at Port Moresby, the white missionaries (Lawes and Chalmers) were away; the native teacher, Rautoka, was away too. On leaving, the latter asked his wife to conduct the services as usual. She did so. While speaking about the Holy Spirit, she became very animated, and begged her auditors not to resist His gracious influences. At midnight, she was aroused by a native in great distress, saying: "What it is I do not know, but I am afraid I cannot sleep. I am a bad man, and you must pray for me." He insisted on her praying for him then and there. By-and-bye, light and peace came to the seeking one, and he has since borne a very consistent Christian character. Thus, the honour of leading to Christ the first native of New Guinea—he meant, of the south-east peninsula of that unknown island—belonged to a brown woman with a heart brimming over with love to the Saviour. "God hath chosen the weak things of the world to confound the things that are mighty." "Even so, Father, for it seemeth good in Thy sight."

The Rev. Dean Vahl (Denmark) said:—

The evangelization of the world was the great object for which every child of God ought always to work, as it was the great aim of our dear Lord when He left His heavenly home and descended to earth and was crucified. He had committed this great charge to His disciples of every age and every people, and He had promised, through His great Apostle St. Paul, that when the fulness of the Gentiles had come and Israel was saved, then He would come again and be glorified in all who believed in Him. Therefore, every true child of God who had had his eyes opened and his heart enlightened longed for the evangelization of the world. But then, how had it come to pass that as yet, above 1,800 years after the great evangelistic commandment of our Lord to His disciples, so comparatively small a part of the world was evangelised; above the half of its population as yet sitting in the darkness, and a great part of the other half being without a living and saving faith? He would not enlarge on this theme. He would only ask, how is it that the Gospel, when it is preached by believing men, produces so little

fruit? Very many causes of this phenomenon could be adduced, but he would name one only. Our dear Lord said in His last prayer, before going out to die: "Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as we are;" and, again, "That they all be one, as Thou, Father, art in me and I in Thee, that they all may be one in us; that the world may believe that Thou hast sent me." This prayer of the Lord His disciples had for a great part forgotten, or they had misunderstood it, and thereby made it difficult—yea, almost impossible—for the world to believe that Christ was sent by His Heavenly Father, and that the way to salvation is only to be found by giving the heart to Him. The prayer of our Lord had been forgotten, when one sect or denomination sprang up after another, only because a party leader wished to gather the people around himself, or because he and his disciples directed their eyes on a secondary question of doctrine, or church discipline, or ritual, and could not bear to have church fellowship with those who took another view. These made greater efforts to bring believers over to their opinions than to bring unbelievers over to Christ. But the prayer of our Lord had also been misunderstood, as if the oneness and unity of His disciples should be a uniformity. Hence the attempt to make the doctrine, the discipline, and the ritual as uniform as possible. Cruel penalties the Church governments had tried. The Roman Church would like to try, again and again, to bring all the disciples of our Lord under her yoke, and compel them to conform to her doctrines, discipline, and ritual. But the Lord had never wished to produce uniformity amongst His disciples, but unity. This forgetfulness of the true sense of our Lord's prayer to His Father had been a great hindrance to the evangelization of the world. For many centuries an outward conformity had been established in Roman Catholic, and also in many Protestant countries; for the Protestant Church inherited from the Roman Church this confounding of the uniformity and the unity of the Church. How often the minds of true believers had been embittered by the cruel persecutions and harsh intolerance, how many falsehoods had been the result of the proceedings taken to insure a conformity to the existing Church laws, and how many, many more had been led to blend an outward conformity with the existing and dominating Church, and a zeal for her, with the giving of their hearts to the Lord; a dead, cold formalism having with them taken the place of the living faith! When the enemies of the truth, or they who had very great difficulty to find the truth or abide therein, saw that it could not be said of the Christians, "See how they love one another," but rather, "See how they hate one another;" when they saw the cruelty of the persecutors, saw the falsehoods proffered by the persecutors to ensnare their victims,—it was not to be wondered that they said, "No, here the truth cannot be; it cannot be the true religion of Him who proclaimed the religion of love and good-will to mankind." It was no wonder that they shook the dust from their feet and left the Church of their fathers. And many heathens, how had they been scandalized by the want of unity amongst the Christians! The missionaries came as heralds of the one God, with the message that all other religions were imperfect or false, and that here, and here alone, was the truth to be found. But when they had been there for a while and borne the heat of the day, and their words began to win entrance into the hearts of the heathen, then very often other missionaries came and said, "No, these missionaries are liars and deceivers; they lead you astray and down to hell. We have come from the Vicar of Christ on earth; come to us; we, and we alone, have the truth, and the key which opens the gates of heaven." Or they said, "The first missionaries are indeed good and sincere men, but they have only a very imperfect knowledge of the truth; leave them and come to us." Yea, the heathens have been scandalized thereby. We have heard it from New Zealand and other countries; we heard it from King Mteesa, who said, "How can I know whom to believe? I was first taught by the Arabs that there is only one God; an Englishman came to tell me there are two; and now I learn from the Romanists that there are three—God, Christ, and Mary." Then, let us not desist from praying and working for Christian unity; not uniformity, but unity. The more the different denominations could be drawn to one another the better. Therefore he hailed the union of the different Presbyterian Churches in different British colonies, the union of Methodist denominations in Canada; and he hailed the friendly intercourse of the Episcopalian Churches of the British Empire and America, the Pan-Presbyterian Council, the Pan-Methodist Conference, and other steps in the same direction. He hailed the great work of the Evangelical Alliance, and he hoped that the longing, the praying for unity, would be so strong that it might draw together many of the denominations which now stood nearest to one another, as had been the case in Japan; and that this longing for unity would one day be able to gather all evangelical churches into one church. He hailed greater liberty in the respective denominations, so that the doctrinal basis might be wider, without sacrificing or compromising anything essential; that the same rites, the same discipline, should not be enforced on every congregation; that while the Church clings firmly, very firmly, to what was essential, she widened the basis as to all that was unessential. He hoped that the longing for unity, the respect for the Christian liberty of other Christians, the love towards all true children of God, might progress; and that all discussions on religious and Church questions might be carried on in brotherly love; that believing Christians might desist from all attempts to win believers over to their own denomination, but work to win unbelievers over to Christ; and that in missions to heathens they might not build upon another's foundation, there being places enough where no foundation is laid. Should such principles come to reign among the children of God, then the evangelization of the world would draw nearer, and the time for the glorifying of the Lord, the great longing of all His children to draw nearer and nearer, would come, if not in our days, yet in those of our children.

Mr. J. R. Van Millingen (of Constantinople) said:—

How to deal with Mohammedanism was as great

a puzzle as the Eastern Question itself. He did not believe in the "sag and baggage" system advocated by some, as that would do away with the Turks, but not with Islamism. The Turks had some fine national characteristics, and if won to Christ, would form bright diadems for His crown. Bible students know that the Moslem was sent as a scourge on depraved Christianity. The seventh century found Christianity at its lowest ebb; the purity of its faith was tarnished, sacerdotalism had manifested itself, and the Pope claimed to be God on earth. In the words of Rev. ix. 20, the four angels from the Euphrates were loosed to punish mankind for "not repenting from the works of their hands, that they should not worship devils, and idols of gold and silver and brass." The triumph of Mohammedanism was not so much that of the sword as of principles and morals purer than Christianity in its idolatrous form; on the other hand, its decay was not due to the sword of Richard Cœur de Lion, or the hammer of Charles Martel, but to the proclamation of the Reformation. Then the tide turned; the Turk was defeated at Vienna, and ever since he has been a sick man, grower sicker and sicker. But the sick man does not die; and why? Because the scourge is still needed, and Oriental Christians have to reform before the scourge is removed. This is what we now want to bring about in Constantinople. We want to solve the Eastern Question in the way Constantine the Great did so, by making the Cross the standard of the empire. We want to do so by Evangelical Alliance principles, and have accordingly formed an Evangelistic Association to this effect. Episcopalians, Presbyterians of the Established Church of Scotland, and of the Free, Independents, Baptists, Congregationalists, native Evangelical Christians, etc., have leagued together; and we mean to open a large Gospel Hall for elevating the Christianity of the masses. Circulars of the scheme will be distributed at the doors, so I will not detain you any longer, but must beg for your prayers and sympathy.

[The Secretaries of the Evangelical Alliance will be glad to receive subscriptions toward the erection of this hall, and to send circulars on application.]

TUESDAY MORNING, SEPT. 22.

Preceding the meetings of the day, a united Communion Service was held in the West Parish Church, when a large number of members and friends of the Alliance assembled. The service was conducted by the parish minister, Rev. J. Mitford Mitchell, Rev. G. Webster Thomson (Free Church), and Rev. James Stark (Congregational).

At eleven o'clock the Conference assembled in the Christian Institute.

Colonel MALCOLM (of Burnfoot) presided, in the absence, through bereavement, of Dr. A. J. Campbell, M.P.

The CHAIRMAN, having expressed sympathy with Dr. Campbell in his great sorrow, offered a few introductory remarks on the subject of Service. It was not, he said, work, but service. They wanted to attain to the service of work, for work was a thing we might be vainglorious about. "When ye have done, say ye are unprofitable servants," said the Divine Master. In this Conference one had often been reminded that union and fellowship, to be worth anything, must lead to action. In this respect the great Apostle of the Gentiles presented a striking example of a heart that could sympathize, and of a love overflowing with fellowship. He ever kept in mind not only the Fatherhood of God, but Christian brotherhood, fellow citizens, fellow heirs, fellow labourers, fellow sinners, fellow soldiers, fellow workers; what a sweet ring there was about all these names, expressive of fellowship!

THE TRUE QUALIFICATIONS FOR CHRISTIAN SERVICE.

The Rev. H. C. G. MOULE (of Cambridge) was to have given the first address, but in his unavoidable absence, his paper was read for him by the Rev. HUBERT BROOKE, as follows:—

The subject assigned me, by the largeness and depth of its terms, demands, first, for such treatment as I can give it, some limitations. Christian service, in its full idea, is a phrase practically coextensive with Christian life; and Christian life is, in the intention of the Gospel, nothing less, nothing narrower, than the whole life of the Christian, morning, noon, and night; alone, in private, in society, in public; at all times and in all places. From one point of view, and that a most important point, he not only is a servant of the Lord, but he is a servant of the Lord in such a way, under such conditions, that the whole action of his life falls under the description of service. As he always exists, as a Christian, in and by his Master, so he always exists for his Master. He has, in the reality of the matter, no dissociated and independent interest. Not only in preaching and teaching, and bearing articulate witness to Jesus Christ, does he (if his life is true to its idea and its secret) live not unto himself; not with aims which terminate for one moment in his own credit, for example, or his own comfort. Equally in the engagements of domestic life, of business life, of public affairs; equally to look towards the humbler walks of duty, in the day's work of the Christian servant or peasant or artisan; whether he lives, he lives unto the Master, or whether he dies, he dies unto the Master; whether he wakes or sleeps, whether he toils or rests, whether it be the term or the vacation of life, whether he eats or drinks, or whatever he does, he is the Master's property for the Master's use.

"Teach me, my God and King,
In all things Thee to see,
And what I do in anything
To do it as to Thee.

"A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and the' action fine."

So wrote Herbert, two centuries and a half ago. And the Gospel principle is immovably the same for us today. Let us not content ourselves, even for a moment, in view of it, with the all too easy play of an abstract assent and indefinite aspiration. Looking afresh, looking with adoring aspiration, at our Ideal Lord, let us endeavor to realize practically the all-inclusive conditions of His service. In His mind, in His purpose, let us yield to Him ourselves, as those who are already alive from the dead through Him. The practical result in our life will be no startling outward revolution, but a blessed and wonderful harmony, as we go forward, of quietness and preparedness and liberty within. "His service," in Paul's phraseology, simply, to the simplicity and efficiency of our appreciation of its head and rule, is "perfect freedom." *His service will regulate*; and let us remember that *service* means bondservice; the service in which not only certain functions and requirements of mind are fitted and under conditions to continue, but in which neither Lord nor servant relinquishes possession of me.

Such, briefly indicated, is, of course, the full and genuine import of the phrase, Christian service. And so extremely superficious is our conceit recognition of that import, that I make no apology for thus dealing with it at the outset of my remarks, and may venture to recur to it again, after limiting the subject for our immediate purpose.

For that purpose, if I understand to-day's theme aright, Christian service means the service of direct and special work and effort. It means such things as preaching and teaching, evangelization at home, missionary enterprise abroad, testimony for our Lord Jesus Christ in more or less definite ways, in private or in public; or, again, such philanthropic undertakings as have regard indeed to the material and bodily and social benefit of men, but are yet carried on avowedly and distinctively on Gospel principles, and in which the workers confess themselves to be also believers. And as I say these words, I cannot but pause a moment and dwell upon them, remembering what is indeed an admitted fact with us all today, but one which yet we need often at the present time to re-assert to ears saturated with philanthropy upon Christian principle of the most definite cast is the only philanthropy truly and fully reasonable and practical. For it is the only philanthropy which takes in the deepest facts about the disease. A few days ago I was reading, after many years, that interesting book, the latest work of a great man both of science and faith, Hugh Miller's "First Impressions of England." He comments, in one of the early chapters, on the influence which the decent observance of the Sabbath-day has upon national and personal character; and how futile, for the highest earthly interests of men, even putting aside immediate regard to his eternal interests, is the inclination of the day to more indolence, to holiday, to so-called pleasure. And why? Simply because man is what no theory can forbid his being, a spiritual existence as well as an animal. And accordingly the philanthropy which aims at even his highest national good, as if there were nothing else mines, in the whole result, even that much. "It aims," says Miller, point blank, "forgetting the parabolic cave of man's spiritual nature, and so it hits below the mark. But this, I confess, is a pure digression; and I must return.

Christian service, then, as I understand it for our purpose this morning, is the service rendered by any of the great institutes of "Christian workers," as such. It may be the service of the consecrated pastor and teacher of the flock; it may be that of the lad at school or college, confessing Jesus Christ on the footsteps, and seeking to be known unto him for Him. But I need not illustrate the matter further.

And, then, there is the other term in my allotted subject—the qualifications for this service. And here, also, I must limit myself by the simple method of reading to the word come. Those qualifications are all of which I may hope to speak within bounds. May the Lord mercifully guide me, so that the selection shall be truly to the point of practical and present needs.

I. I will ask to say a few words, first, on qualifications of a kind which seems to me extremely important, though, perhaps, not directly contemplated in the setting of the subject. I mean qualifications in respect of the message which the worker carries, in respect of the Gospel principles on which he works. I am not dreaming, at a meeting of the Evangelical Alliance, of an elaborate statement of the Gospel. Thank God, we stand upon an substantial footing of agreement on its grand spiritual essentials. All that I mean is, to call attention to the urgent need for the Christian worker of our day to fully know of his personal hold upon substantial, fundamental truths, as well as sure over his spirit of zeal and love. My own experience lies a great deal among young Christian men of devoted character, and their energy for the Lord is often and often both a rebuke and a cordial to my own soul. But I find very often amongst them not only, what is inevitable, very incomplete information as to important details of great truths, but a certain indifference to care and thoroughness in such matters. And I have seen, in some cases, the saddest possible warnings, in a practical way, against the danger of such indifference on the part of men who were all the while glowing with zeal. I have seen the accident thrown at to our Lord's person (the heresy being stated with accurateness and in a winning way) welcomed (to use the words used to me) "with enthusiasm" by men who were fall at the time of devoted work and death. I have seen young men of intense religious fervour, but who had come to treat the old beliefs of Christians, and even the teaching of the Word itself, with impatience and neglect, in favour of supposed new and independent spiritual lights, fall down the worst precipices of Moral Error, and learn with and distinctness to call darkness light and light darkness. So I cannot but take every occasion that offers to utter, in humility, but with all the force I can, my warning in this direction. Zeal is not enough, courage is not enough, the victory over the fear of man is not enough, willingness to endure hardness is not enough. All these things can go, as a matter of experience, along with another Gospel, which is not another. There must be humble and laborious pains about the solidity and rightness of the message, as well as about the energy of the messenger.

And may I, to turn to a detail, a great detail, for a few moments, speaking again from observ-

vation, say that one qualification for service, in the way of doctrinal truth and principle of life, often lacking at the present day, is a deeper reverence, a more abiding awe, in view of the claims of God. To me this side of divine truth seems to be wholesomely, in a degree quite remarkable, in much earnest message touching of our day in the Evangelical Church. The just assertion of what I may call the humiliation side of the Gospel seems to me to tend very seriously, in quarters otherwise loyal to the Word of God, to run to a dangerous extreme. One would sometimes think, as one reads and listens, that God was under anterior obligations in the matter of man's salvation; that the words *guilt* and *law* were landmarks of past thought, not of eternal fact; that there was little or nothing in God to fear. No one needs telling that such ideas would be altogether repudiated in certain schools of opinion, within and without the professing Christian Church; but the fact to which I allude is their increasing lodgment within the Evangelical Church. The fact is part, no doubt, of large and still more general facts of our time. It is not to be dealt with lightly. But for my own part, I am convinced that it is a matter for earnest thought, prayer, and watching, on the Christian worker's part, for his soul's faith and for his life's service. Let his message, if he would be true to his Master's word, be leavened with profound convictions of the guilt of sin, the depth of the fall, the awful sanctity and fixity of the law of God (I do not mean laws of nature, but the preceptive edict of the holy will of our King and Judge), and the wonder of pardon, and the miracle of grace, and the unutterable necessity, as well as beauty, of the Cross, of the Propitiation.

And again, in balance and in harmony with this great mass and range of truth, let the working servant of the Lord carry always with him the principle and the message expressed in the words, "Christ in you." Let him not substitute those words for "Christ for you;" let him not hide the truth of our deliverance and sanctification. But ah! let him know and say not a little of "Christ in you." Let neither truth check the other. Happy the servant of the Lord, happy in his experience and in his message, who lives and speaks cordially and consistently in the spirit of that memorable utterance, I think it is M'Cheyne's, "Jesus Christ for us is all our peace before a holy God; Jesus Christ in us is all our strength in an unholy world."

II. But I turn to that side, the more obvious side, of my subject which has to do with what, for convenience, I call the personal rather than the doctrinal qualifications of the servant of the Lord.

And here first I would recur to what we observed in setting out upon the subject: the full idea of the phrase, Christian service, as taking in the Christian's whole life. I recur to it because there surely is a deep and organic connexion between the recognition of that full idea and a true and happy exercise of service in its more special sense. Would the worker be what the Master would have him be as a worker? Then let him be a consistent man all round. Would he serve in testimony? Then let him serve in everything. Would he be influential for his Master's sake, far and wide, if a broad field of influence is, as a fact, open to him? Then let his wife and his children, and his servants, and his workpeople, and his customers, and his employers, find him out as a servant of Jesus Christ in all ways that practically touch them. I was very much impressed by an account given me a few days ago by a respected brother clergyman, of what he had observed recently, on a visit to Germany, of the principles and practice of that venerable Church, the *Unitas Fratrum*, commonly called the Moravians. Their history, their liturgy, and their hymns have long been a special interest of mine, and some of my dearest friends in Christ are of their English connexion. But my informant of the other day was able to speak from observation of their life in one of its central German homes; and what specially struck me was his report of a Moravian brother's remark to him on the difference between our and their religious life. "Your preachings," said the Moravian, "are often wonderful, admirable, far beyond what we commonly say or hear. Your statements of doctrine, your testimonies to Christ and to His grace and power, are full and beautiful. But we see, as a rule, a great gulf between your preachings and your lives. We, perhaps, have a humbler aim in the pulpit, but we seek to live all that we preach." And my friend spoke with loving admiration of what the consistency of Moravian life was; above all, in its being pervaded everywhere and in all things to an extent deeply impressive, and strongly attractive with humility of heart, and with peace and joy in the Lord.

Let our inference from such a comparison be, for ourselves, not in favour of a lower doctrine, of a more misgiving testimony, but of a closer walk with God, a calmer and more heavenly frame in the path of common life. Let us settle it in our inmost convictions that the life of the disciple is intended to be one, and of a piece; and that his work in detail stands related, certainly from his Lord's point of view, in a profound and vital connexion, to his habits, to his temper, to his manner of life in general. Consistency is indissolubly bound up with "meetness for the Master's use."

To turn to another point, which is, after all, but one point of special brightness in the bright circle of consistency. I refer to that great qualification for Christian service, an honest and unaffected self-forgetfulness, let me call it selflessness, in the worker's soul, with reference to the work. Deep in our nature, in the Fall, lies the sin of which this is the blessed contrary; and alas for the manifestations of that sin in the circles of Christian service! It appears all too often in just the most energetic, the most versatile, the most clever, of the servants of Christ; those perhaps gifted with most capacity to originate and direct. Their capacities are the Master's golden talents, and are certainly meant to be used. But then, the solemn associations of the utmost word *talent* should of themselves remind us, they are never, no, not for an hour, to be used for self, but for Him. The eager thought that the work, the enterprise, the organization, the connexion, is mine, is to be kept in jealous check. The first symptoms of religious envy are to be by the Lord's servant as promptly and thoroughly dealt with as would be those of a formidable bodily disease; or rather, what is far better, the servant is to remember beforehand the danger of infection, and to live therefore in that germ-killing air, the presence and the peace of God. It is a sorrowful

sight, but not a very rare one, to see some otherwise admirable Christian ill of this disease already, and not taking the least action against it; to see a man manifestly equipped with powers and tact in many ways, but with whom one fellow-worker after another "finds it very hard to work." For the Christian in question is not content with being qualified to be first, to lead, to be prominent; he cannot be happy, nor kindly, nor useful, in any second place. And it is scarcely needful to point out that the exciting causes of this unholy sun arise not only from the individual, but from the individual's circle, whether it be the circle of personal conviction, or of special line of Christian enterprise, or of ecclesiastical organization. It is one thing to be loyal to well-loved associates and colleagues; it is one thing to be soberly convinced about certain principles of church order. It is quite another thing, and alas! it is far more common and more easy, I fear, to be simply prejudiced, and filled with the spirit of self, in regard, for instance, of some marked blessing on work or workers going upon a different, not to say an alien, line. But this spirit is from beneath, not from above.

It has no necessary connexion whatever with firmness of principle, clearness of conviction, and a discernment of things that differ. Analyse it, and it will come out as the spirit of self, the precise antithesis to the spirit of the Gospel. Let us, for our life of service, live habitually in the holy air in which this cannot live.

And this leads me, by an obvious sequence of thought, to say a little, in closing, of the all-importance to the servant of Jesus Christ of the maintenance of his own personal joy and glory in his Master. The sad secret of the spirit I have just sought to deprecate lies in the subtle substitution, somewhere and somehow, of self for Christ Jesus. It is calling the work "mine" instead of "His." It is working for my credit rather than for His glory. It is attracting, or trying to attract, to me, not altogether to Him. And where shall we go for the remedy? It must be to Him. It must be found in the renewal, without one cloud between, without even the cloud of our own restless activities between, of our sight of Him, of the views of the fair beauty of the Lord, and of the blessedness and pleasantness of our lot and part in Him.

"From loss of our glory in Thee, preserve and keep us, gracious Lord and God." Such is one response in a solemn Litany of that Moravian Church to which I referred just now. It is a prayer, I may remark, which has been largely fulfilled in the history of the Moravian community. I know of few branches of the Church Universal, so far as my study has gone, which have on the one hand been more penetrated with adoring joy in Jesus Christ, and on the other more uniformly kept from the spirit of self-glorification and inter-ecclesiastical jealousy, than the *Unitas Fratrum*. "From loss of our glory in Thee, preserve and keep us, gracious Lord and God."

I have read, somewhere, of a servant of Christ, of other days, a man singularly rich in the gift of spiritual influence with individuals. He was asked to disclose something of his secret. His reply, in essence, was that it lay, as far as he knew, in a sense of profound contentment with his blessed Master, in which his soul was kept through grace. Jesus Christ levelled him within and for Himself. He was, at the very centre of his soul's consciousness, deeply happy to belong to "His King who had saved him," and to be used by that great and wonderful personage as should seem best to Him. And this took fretting and anxiety out of his life in a very wonderful way, while it kept that life, so to speak, always directed, peacefully and unwearily, towards the thought of service, towards the idea of being used. And the service was all the happier because it was not the source and *sine qua non* of the man's happiness. The source and secret was Jesus Christ; and that secret acted equally whether marked success attended action and speech, or apparently no success at all; whether the servant was put by the Master into the front rank of action, reaper in the harvest field, or told to sit down in a corner and sharpen the sickles of others; whether he was called to speak to a multitude in spiritual power, or to lie still on a sick bed. That divine spirit, in its blessed paradox, was the source at once of workfulness and of repose. And in a very marked degree it preserved the worker from the infection of the sin of envy, of jealousy, of selfishness. Ah! in the air of a life so hid with Christ in God, do we not feel instinctively that such sin could not breathe? "The fruit of righteousness is sown in peace;" in the peace of God, in the God of peace. It is one of the deepest and most sacred laws of the life of the children of God that their activity has its rest in passivity; their strength has profoundly much to do with weakness; their rising up and going on with giving way and sinking down; with that opposite of positive effort which is yet so fruitful of work—"Yield yourselves unto God."

"From the loss of our glory in Thee, preserve and keep us,—us who humbly ask to serve Thee for ever,—gracious Lord and God."

In immediate conclusion, I would most earnestly plead, then, in the interests of true Christian service, for what in these hurrying times we need so specially: a deeper entrance of our souls into the secret of the presence of the Lord. Work is not food for the spirit any more than for the body. Amidst a multitude of works the worker's soul may wither, and the works will feel the difference in due time. We must, because we are servants and not masters, because we are bond-servants and not contractors, because we are limbs and not Head, we must see to it that we are living and serving not only so as to get through a great deal of action, but so as to be vessels meet for the Master's use, in His way and not our own. And for this we must live, so to speak, behind our service; we must live, in a blessed sense, independent of it. We must live upon Jesus Christ, not upon energy, not upon success, not upon notice, not upon praise; God forbid! And to live upon Him in service, we must, in the rule and habit of our lives, watch over times of solemn, sacred, blessed intercourse with Him in secret. We must, despite all the influences of our day, make time for thoughtful prayer, time for reverent search into His Word, time for recollection of our treasures in Him, time to exercise the more deliberate acts of a living faith in His great promises, and in the unseen realities of the things eternal. So shall we come forth evermore to serve, and to serve indeed.

Thank God, the picture is not a visionary one—not an ideal of the land of clouds. It is the secret of many a life of steadfast, chastened, humble, Christ-refusing service in the great Church of God to-day. And the Lord, in whom that open secret lies, can make it for all His servants their own happy possession. So shall it be for us, by His grace, to His glory. Amen.

The Rev. Dr. J. C. Herdman (of Melrose) spoke on the same subject. [We hope to give this address in extenso in our next.]

CHRISTIAN HEROISM IN MISSIONARY ENTERPRISE.

The Rev. Dr. J. Murray Mitchell, speaking upon this subject, said:—

The title of the subject on which I have the honour to address the Alliance was not chosen by me, and perhaps I might have preferred another mode of expressing it. Yet I cannot object to it as unsuitable, for in the history of missions we discover very much of high endeavour and noble endurance, which may fitly be characterised by the epithet *heroic*. Nay, I think I see much in the history of the Church that is above mere heroism.

I shall commence with Foreign Missions.

The lofty quality of heroism can be traced in the annals of missionary labour from the earliest down to the latest day.

We are aware that the world generally will not confess this. It will admit that examples of heroic doing and suffering abound in the earliest missions, and that the words of the Apostle contained no empty boast, "What mean ye to weep and break my heart? For I am ready not to be bound only, but also to die for the name of the Lord Jesus." Men will also speak with considerable admiration of mediæval missions—of Columba and Columbanus, of Boniface and Raymond Lull; and, coming to more modern times, they may select Francis Xavier as an instance of high and pure devotion. But of more recent missionaries they talk slightingly; and, with the exception of Livingstone and one or two others, they will not admit that any character has risen to the pitch of the genuinely heroic. As compared with the giants of the olden time, many account our modern missionaries to be pigmies, and their work to be a failure.

Well, let us see. My desire is to point, as far as your time will permit, to some of the facts in modern missionary history, and leave you to judge. I wish to lay aside all laboured language, and give you a simple, unvarnished statement of things that have actually taken place. I can, however, give no more than a few typical examples.

Modern Protestant Missions, although they did not then commence, yet had a fresh starting point in the beginning of last century, in connexion with Denmark. The mission to India was begun in 1705. Soon after this a striking figure appears—that of Hans Egede, a Norwegian clergyman. His heart was greatly stirred in reference to the spiritual state of Greenland. His desire became intense that the Gospel should be published there. He was a married man, with four young children; he was settled in a charge at home; but he felt that, if no one else would do it, he must go forth and preach Christ to the perishing heathen. Naturally enough, his wife was at first opposed to the scheme, and implored him to relinquish it. The world declared him mad; even Christians asked whether any supernatural vision had been given him, calling him to such an extraordinary course. At the same time his own conviction grew in strength; the desire to go to Greenland became like a burning fire in his breast. When at any time he abandoned the idea, his misery became intolerable. So he persevered; praying, pleading, hoping against hope. His wife, a woman of faith and prayer, are long gave her entire consent to his proposal; but it required thirteen years of agonizing effort before the mission was actually begun. During the whole of that dreadful time Egede could have said with St. Paul: "I die daily." So bitter was the scorn of the world, so deep the slumber of the Church.

Egede worked in Greenland for fifteen years. His lot was one of sore toil, much trial, often of bitter disappointment. But there were converts; and, faint yet pursuing, he held on his way, until he lost his noble wife. Then, in shattered health, he returned to Denmark, to take charge of a college for training missionaries, his eldest son remaining as a missionary in Greenland.

The high example of Hans Egede was not lost. No high example ever is. In 1731, Count Zinzendorf was at Copenhagen. He there saw two Greenlanders whom Egede had baptized. He heard with deep regret that the Danish Government wished the mission to be abandoned. These things stirred the heart of Zinzendorf to its lowest depths; and he resolved that, God helping him, the mission should be continued. At the same time and place he met Antony, a converted negro from the island of St. Thomas, in the West Indies. Antony informed him of the earnest desire of his own sister in that island for Christian instruction, and of her continual prayer that the great God would send a teacher. Zinzendorf returned to the Moravian settlement at Herrnhut, and spoke of the miserable condition and fearful ignorance of the poor slaves. Immediately two members of the congregation came forward and offered to go out as missionaries to St. Thomas. Shortly after this Antony, the negro, arrived, and gave a harrowing account of the condition of the slaves; and he added that no one could get access to them unless he himself was a slave, and taught them in the midst of their daily labours. In other words, the missionaries would be subjected to the lash and the chain, and all the revolting cruelties to which slaves were then exposed. The two volunteers were in no way shaken in their resolution—indeed, they were more confirmed in it; but the congregation at Herrnhut shrank from sending them to endure such sufferings, and a year elapsed before they gave consent. The tremendous sacrifice was not actually called for, for to reach the poor negroes it was not found necessary to become a slave; but that does not detract from the sublime self-denial of the men who, had it been called for, were fully prepared to make the sacrifice.

I may next refer to another fact in Moravian Mission history which Robert Murray McCheyne regarded as "the most striking example of self-devotedness in the cause of Christ" which had occurred in what he calls "these days of deadness." Sixty-eight years ago the Moravian Church had its attention called to the frightful disease of

leprosy as existing among the Hottentots of South Africa. The Colonial Government had created an asylum for lepers in a sequestered spot, and the Moravian Mission was asked to take the management of the institution. The Rev. Mr. Leibner and his wife, an Englishwoman, cheerfully accepted the appointment. To every natural sensibility the office was most repulsive; and it was then believed that the disease was infectious, and that the missionary to the lepers would soon become himself a leper. In 1846 Government removed the Leper Hospital to Robben Island, seven miles from Cape Town. In 1867 the Colonial Government appointed a chaplain of the English Church to visit the island, and dispensed with the services of the Moravian missionaries; but, before this occurred, the missionaries had carried on the work with loving assiduity for 40 years. There was never any lack either of men and women to take it up; nor did any one who had accepted it afterwards recall from the agonizing ministry. They chiefly lived and died among—or at least, mingling with—the miserable sufferers, from the mere sight of whom all others shrank.

Almost equally remarkable with this high service has been the history of the Lepers' Hospital in Jerusalem, established 30 years ago, and superintended by a Moravian missionary and his wife.

But I must hasten on. Missions to the Red Indians of North America have all along been compassed with difficulty. I next pass over the noble doings of John Eliot, the Mayhews, and David Brainerd, and others, and dwell for a moment on the Moravian missions among those savages. When war broke out between Britain and France for the sovereignty of North America the excitement among the Indians was roused to frenzy. The almost defenceless missionaries suffered unspeakably, especially from those Indians who took the side of the French. Thus, in 1755, a party of these attacked the mission settlement at Gnadenhütten. A few escaped, but ten missionaries perished. The houses were set on fire; and the wife of Senseman was seen surrounded with flames, standing with her hands folded and calmly uttering the words—"It is all well, dear Saviour." When Britain had triumphed over France and reigned without a rival over North America, the missionaries hoped that a brighter day had dawned. But no. In the contest between Britain and the colonists, the missions suffered as much as ever. At the very place already named—Gnadenhütten—an awful massacre of Christian Indians took place in 1782. The details are too harrowing to dwell upon; but this must be mentioned—that these converted Indians rose to the highest spirit of martyrdom as truly as the missionary lady I have just referred to. The murderers themselves afterwards mentioned that their victims had met their death with cheerful resignation. "Yes," said they, "they were good Indians, for they were singing and praying to their latest breath."

I do not think I have dwelt too long on the Moravian Missions. The United Brethren, as they call themselves, have been preeminently the Missionary Church. About one in sixty of the members becomes a missionary to the heathen. They were well characterized by William Wilberforce as "silently aiming at great ends, by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

But others have worthily followed in their footsteps. There was Van der Kemp—accomplished, devoted, indefatigable—who, when Henry Martyn asked him, then an old man, whether he had ever repented of being a missionary, replied, "I would not exchange my work for a kingdom." But let me ask you to look at the largest island of Africa—Madagascar. A mission to it was begun in 1818. The first missionaries had many trials to endure, but they pursued their work with unfaltering perseverance. In ten years much progress had been made; and, happily, the Scriptures had been translated and printed. Then the throne was usurped by the Queen Ranavalona, and in 1835 persecution began. Still the Scriptures were eagerly studied in private, and the number of disciples increased. The Queen was as relentless a persecutor as any Domitian or Diocletian in ancient days; and the blood of the martyrs flowed in streams. One of the sufferers was Rasalama, a woman. She was made a slave; then, when she still confessed, was thrown into a dungeon, and soon led out to public execution. Be it remembered that the inhabitants of Madagascar had an awful dread of death; they shrank even from mending it. But Rasalama, on her way to execution, sang hymns of praise. She then asked time to pray, and, with unfaltering voice, commended her soul to Christ, while the executioners stood around, about to plunge their spears into her body, and wild dogs were ready to devour the quivering limbs when or before life should be extinct. The early Church has lovingly handed down the names of such women-martyrs as Felicitas, Blandina, Perpetua; and worthy of being associated with these in the records both of earth and heaven is that of the Malagasi sister, Rasalama. And she was but one of many who "overcame by the blood of the Lamb and the word of their testimony." Oh, what a marvellous thing is the soul of man when, by faith and love, brought into vital union with Christ Jesus! It is raised above the world; it is raised above itself; omnipotence seems to stream into it; and the feeblest disciple is exalted into superhuman daring and endurance.

Even until now cases of martyrdom occur, and doubtless will continue to occur. Only two years ago, on the shores of Lake Victoria Nyanza, several young men, more boys indeed, were burnt to death as Christians; and we all remember the recent death of Bishop Hannington.

And worthy, surely, of being associated with these additions to "the noble army of martyrs" are those devoted men and women who, in various parts of the world—especially in Central and Western Africa—are still pressing onwards in Christ's name, while their companions are falling all around. Our hearts thrill as we read of the Scottish spearmen at Flodden Field, who never for a moment left the front line broken—

"Each stepping where his comrade stood,
The instant that he fell,"—

and even so, as we survey this holier warfare. The soldiers of the Cross penetrate into pestilential climates; and, as they fall, they say, as Anna Hindover said when prematurely worn out by work in fever-stricken Kersha, "It is sweet to die,"—yes, to die and go to Christ, feeling that we

have lived and died for Him. Or, in the marvellous words of T. J. Comber, the Congo missionary who fell only the other day, "Some of us can serve Christ's cause best by dying. . . . Death is only a trumpet-call for nobler effort and completer self-sacrifice."

There are yet a few who, beholding the great sacrifice of life incurred in the evangelization of the Dark Continent, say, in the words of Marshal Canrobert, when he witnessed the charge of the Light Brigade—the "noble six hundred"—"It is magnificent; but it is not war." Undoubtedly, the Church of Christ must see to what extent the Christianization of Africa is to be achieved by Africa's own sons, rather than by foreign evangelists. No precious lives should needlessly be thrown away. But that fact in no degree detracts from the sublimity of the spectacle of a host of men and women marching on, ready to part with their lives for Christ's sake, at a moment's notice. Surely, on their names

"attend
The tears and praises of all time."

Glance now at Polynesia. Here, too, we must speak of martyrs—Williams, Harris, the brothers Gordon, Mrs. Gordon, Bishop Patteson. But I limit myself to the native Christians. Very remarkable service in the evangelization of the South Seas has been rendered by them. What makes this all the more striking is that many of the native evangelists were before conversion as degraded as any of their heathen countrymen. These simple men are generally sent out two and two. They are landed from the mission vessel on some heathen island, which can seldom be visited again within a year. Many have perished, being slaughtered by the savages. When spared, they have generally been already blessed to the gathering out from amongst the heathen of a small company of believers. The risk to life is always exceedingly great. Yet there has never been a lack of willing labourers. Men have always been found ready to go forth, and their wives have been ready to go with them. We are almost startled at this utter self-sacrifice. These men and women were lately sunk in the abyss of Paganism, and now they seem hardly of like practice with ourselves—not so much human as seraphic. How can it be? It would seem that He who, of old, purposely chose "the foolish things of the world to confound the wise," has been pleased to reveal the boundlessness of His grace and power by thus exalting to the highest reach of the human spirit one of the very lowest of Pagan races. So is the excellency of the power seen to be of God and not of man, and the glory is given to Him to whom the glory is due.

[Dr. Mitchell then referred to the Fuegian Mission, and to the sufferings, in Terra del Fuego, of Captain Allan Gardiner and Richard Williams.]

There is still much to say, but no time to say it. I would fain have spoken of many who were possessed of

"A mind and heart,
Though sensitive, yet in its weakest part
Heroically fashioned."

I would gladly have told something of Judson, of Carey, of Moffat and Livingstone, of Duff, of William Burns, of Bishop Patteson, and many, many more; but I must stop.

"My Spirit remaineth among you; fear ye not;" such was the message to the ancient people of God when, feeling their weakness, they shrank from the work of building the second temple. And the message is suitable for us. Even the few facts which I have had time to mention are sufficient to prove that the Spirit of the Living God remaineth among us, not latent or inoperative, but sensible and active—stirring and kindling human souls, exalting men and women to heroic daring and still more heroic endurance.

It has been as I feared. I have had no time to speak of heroism in home missions. There are no higher names in human history than those of Lord Shaftesbury, John Howard, Elizabeth Fry, Florence Nightingale, and such like. And let us rejoice to think that there are many now working in the slums of our great cities and elsewhere who are doing as arduous and noble service as if they had proceeded to the high places of the field in the wilds of Mongolia or of Central Africa. Most of them may be unknown on earth, but their record is on high.

Finally, in reference to the work both at home and abroad, let us remember that we are called to take part in rearing a far more glorious temple than were the Jews of old—even the true temple of the Lord—the palace of Eternity,—to which, in the ages to come, the tribes of the vast universe shall flow, there to meet and worship. Let us say then, with the people of God of old: "The Lord our God is with us; therefore we, His people, will arise and build."

Thursday Afternoon.

In the absence, through indisposition, of Sir W. M'Arthur, the chair was taken by Mr. Donald Matheson, Chairman of the Council.

The Rev. Dr. J. H. Wilson then gave an address on "Christianity in relation to our Non-Church-going Populations." [We hope to give an account of this meeting for open conference in our next.]

Thursday Evening.

This, the final meeting, was held, as the other evening meetings had been, in the large Music Hall, which was filled.

Lord Polwarth presided.

After the singing of a hymn, prayer was offered by the Rev. J. E. Payne and the Rev. W. S. Chadburn.

Christian Testimony in Doctrine, Life, and Work.

The Rev. Principal Cairns, speaking upon this subject, said:—

"Testimony in Doctrine, Life, and Work, the best Defence of Christianity;"—such is the subject of this address; and I need hardly say that it is not intended to make light of separate discussion of the evidences of Christianity, whether from the chairs of Christian theology that bear the name of Apologetics, or in the manifold utterances of Christian literature that take up and deal in its various organs with arguments for Christianity.

or objections to its divine origin. These have all their place and use, and we may well rejoice that the tone of Christian apologetics is always becoming more confident and hopeful, while unbelief seems to be falling into greater perplexity as its oft-repeated predictions of the downfall of Christianity look farther than ever from accomplishment. I mean, however, to affirm, and to attempt to show it, that the best defence of Christianity is not anything brought from without to strengthen it, however true and solid, but the exhibition of Christianity itself, as in doctrine, life, and work it commends itself to the consciences and hearts of men. It is not very easy to make here a logical division. Doctrine and life cannot be easily separated from each other, as the one is the root, and the other the flower; nor can work be separated from life, as it is its last and abiding manifestment. But still there is a possibility of practical division, if by the testimony of doctrine I mean the self-evidencing light of the Christian system, when faithfully set forth by the testimony of life, the attraction and beauty of the Christian character, more especially as it appears in the individual, and by the testimony of work, those fruits and results of combined Christian enterprise which mark the action of Christianity, as the kingdom of God, and as the regenerator of human society. Along some such line as this, then, let me endeavour to show that Christian testimony in these three forms is the best defence of Christianity.

1. And first of testimony in *Christian doctrine*. This may be regarded on many other sides, but I take that which is, perhaps, most central—the testimony of the pulpit. Here the voice of the Christian Church rises to its highest, its divinely-instituted expression through a Christian ministry, which, so far from its having nothing to do with doctrine, is expressly appointed to conserve it. "Preach the Word" (2 Tim. iv. 2); "Take heed unto thyself and to the doctrine" (1 Tim. iv. 16). Now what I maintain is that the faithful and complete exhibition of Christianity from the pulpit is the best defence of it. Take two ministers, the one of whom deals much in what is called apologetical preaching, in refuting at length the objections of Baur, or Renan, or Herbert Spencer, to Christianity at large, or in meeting attacks on separate parts of the Gospel system, he will require also frequently to set forth the Gospel in its completeness, and to deliver it as a God-given message; otherwise he will not do so much good to the souls of men, or so effectually commend it, as he who trusts to its native adaptation, and to the sense of this in hearts that want a remedy for sin and sorrow. I grant that both are best, and I hold especially that all ministers ought to be well acquainted with all modern difficulties, and the answers to them. But I hold also, with our Westminster Confession, that the best of all answers to unbelief is the voice of God Himself, speaking in His Word. Now without the preaching of the Word, in reliance on this inherent and native authority, how is this to be brought out? How is the coherence of the parts to be brought out, if the parts are not exhibited? and how is the central relation of Christ to the whole to be urged on faith, if His glory as Prophet, Priest, and King be not adequately reflected? No doubt there is here again an apologetic element in the way of shewing that this adaptation belongs to no other book or system, and is thus a God-given feature or signature. But it will generally be better to let this adaptation come home as the result of impression made by the truth itself, rather than of any view as to its origin unfolded by the preacher, so that the arrow of itself will hit the mark, and the sword pierce to the dividing asunder of soul and spirit, without any analysis of its fitness thus to take effect. So long as there is in the human conscience and heart a direct sense of contact with God, [when the Bible doctrines of sin and condemnation, of Christ's work and grace, of divinely offered pardon and help, are held forth, so long will it be best to rely on this, and to go on using the weapons that win the battle, without any preliminary proof that they ought to win it, or any interruption of the fight to allow the merits of the arsenal whence they come to be debated. For that there is time and place elsewhere, and when the battle is won, new confirmation; but the Church had better fight on in the old way, and refuse to give any quarter by suspending the cannonade. What is true of the pulpit is true of the conflict all along the line. The testimony of Christians to a divine, incarnate Christ, to a justice so strict as to demand Him, a love so great as to provide Him, a power so great as with Him to conquer sin and death and hell, makes its own impact, and creates its own echoes, and thus out of the depths of Christian experience new certainties arise and new witnesses are born. Let us then, adhere to the old norm, and seek to fulfil its old conditions by really believing and proclaiming the very Gospel of Christ. "I believed; therefore have I spoken." "Faith cometh by hearing; and hearing by the Word of God." "The Lord gave the word; great was the company of those that published it."

2. This is to be shown, secondly, in regard to *the testimony of life*. By this, as already stated, I mean, more than anything else, *the life of the individual Christian*. Now what is it in the life of the individual Christian that most reflects Christ, and so defends Christianity? Evidently the so-called grace or virtues of the Christian character, with which we are all familiar. This is a commonplace of Christianity, but, like all commonplaces, it is immensely important. The Christian virtues, indeed, are to be there for their own sake. If there were no witnesses at all, their obligation would be paramount. But God is pleased to bring in this other motive of the power of testimony or example in defending His cause. Thus Christian servants are to "adorn the doctrine of God our Saviour in all things" (Titus ii. 10); Christian wives are to win their unbelieving husbands "while they behold their chaste conversation coupled with fear" (1 Peter iii. 2); and to all Christians the precept goes forth, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matt. v. 16). How, then, is this argument from life to tell? I believe, in two ways. First, by Christians faithfully carrying out that part of morality which is common to them with the world; and, secondly, by their equally reflecting in their life that part which is distinctive. Take, first, the effect on the world of Christians living out that part of Christian morality which the world appreciates. This is very large, as we see from Plato's Dialogues, from Cicero's *De Officiis*, and from the writings of Confucius, who in so

many things here coincides with Christianity. We may say that is always growing longer, as Christianity is slowly teaching the world its own moral standard. Therefore, it is not so much in absolute novelty of profession that Christianity has the commanding advantage, but in reality of performance. Now this the world already confesses. It has come to expect more from Christians. It is more shocked by their inconsistencies. This has become the most plausible argument against Christianity, which it never would have been had Christianity not been, on the whole, successful in working out a higher ideal. Now see here the immense power which a higher Christian life would put into the hands of the Gospel as a practical argument. Take the virtue of truth: were the word of every professing Christian, as a rule, as good as his bond, what a rise would there be in the shares of the Christian Church as a joint-stock company! Take temperance: were every professing Christian, as a rule, up to the level of moderate drinking, in the sense of drinking rarely and abstemiously, how much easier would the whole question become, though I still think abstinence would be the better way! Take purity: what an impression would be made on the world were the whole array of brutal vices by which the world has been in its best times degraded, as the Apostle urges, "not so much even as named" among Christians! These virtues are all allied to the great virtue of righteousness, which consists in so using our own rights as not to injure those of others; and now, if on every side the Christian Church developed, vindicated, held aloft this great virtue, and condemned and denounced every infraction of it, could the world almost remain unmoved? Would it not be overawed by the presence of that which itself appreciates, and seeks in vain to enthrone? Perhaps it may be thought that I am leaving out courage, on which the ancient moralists so much insisted. But courage also has a place in Christian ethics, as when the Apostle Peter says, "Add to your faith courage;" and perhaps courage is not so much a separate virtue as the strength and firmness of will by which the Christian at every risk adheres to the practice of the rest; so that were this spirit in the ascendant, would not Christians witness with indefinitely increased power, by never being ashamed of Christ, and of His words? Now these are arguments for Christianity which all Christians, even the humblest, can use, and which the most advanced of modern doubters, even the agnostic and the humanitarian, can feel; for how have these Christians got hold of their principles, which all the sages of the world confess to, which are on all hands allowed to be "good and profitable unto men," which enter into the elements of their discipline, and the breach of which, in so far as they are true to it, they never tolerate? But the argument is greatly strengthened when we bring in, secondly, those Christian virtues which the world has been slower to recognize, which it still so far undervalues, and in which it looks on Christianity as being peculiar, enthusiastic, and uncongenial, because it treats them as matter of precept and of inculcation. These virtues and graces, distinctive of Christianity, are humility, as opposed to pride; forgiveness, as opposed to self-assertion and revenge; meekness and gentleness, as manifestations of the great Christian virtue of love, with everything else that carries that sublime principle beyond the mere natural kindness that is in some sort a debt of righteousness, and demands even the laying down of life for the brethren, together with that godliness which connects all Christian virtue with devotion, and places at the heart of it not only a personal God—the model of all perfection—but the image of a living, dying, and reigning Saviour. The world is slow to see the advantage here, but it has been brought more and more to confess it. It has had to learn that the humble, patient, self-forgetful, peaceful type of virtue, going about doing good, clothed with meekness and crowned with thorns, is even greater than the old-world picture of the magnanimous hero of the stories, who is a kind of god to himself, and linked at best in a brotherhood of reason and not of love; and it has had to stand in awe of a moral power drawn from the Cross which it could feel, but could not understand. Let us see to it, dear brethren, that we push this advantage, by trying through grace to display more before the world that very side of the Christian character by which it is, in part, offended and staggered, as well as crowned and impressed. For would it be enough to gain over the world by exhibiting only what may be called the popular and marketable side of Christian virtue, and not also the unearthly and the mysterious? For how otherwise is the world to learn the deepest secret of Christianity, that the capacity of these virtues, as of the others too, lies in a regeneration, and in a Christ dwelling in us? How is it otherwise to catch the Spirit which is not from beneath, but from above, and at length to say, "Now we, too, believe, and have life through the same Name!" "We are crucified with Christ; nevertheless, we live; and the life which we now live in the flesh we live by the faith of the Son of God, who loved us and gave Himself for us."

III. This leads me to add a few words on the third point—*testimony is work*. Work, as I have stated, is but the issue and monument of life. It is faith translated into organized activity. It is prayer, at once heralding as a sign and accomplishing as a force its own fulfilment. When Elijah's servant saw the cloud in the sky, that was the pre-existent state of the rain; but the cloud also pre-existed in the spiritual firmament in Elijah's own faith and prayer. It is an exact equation—faith equals works; and thus the Reformation theology is as philosophical as it is scriptural, which makes justification and sanctification not the same (far from it), but the outcome of the same divine force in the soul. The law of conservation of energy is not here enough. We need a new fountain of energy, which is in heaven, and which is inexhaustible; then the whole series of changes which Christianity makes on the world are explained as the manifold forms of one great principle. This has its spring far back in the Old Testament; in the New, it overflows upon the world; in our own day this "river of God" is again full of water. Its first work is conversion, then the development of the Christian character, then the combination of the two works in the Christian Church. The means are innumerable, but these two ends, the production and growth of Christians in subordination to the glory of God, represent the whole. How many workers are there, then, in the Christian Church, or in any

fragment of it? The whole number of Christians in it, and all that they think, say, or do in a Christian spirit, for the edifying of themselves and gathering in of others, is work for Christ and witness for Christ. Many years ago, in leaving the Romish place of pilgrimage at Einsiedeln, in Switzerland, I found myself in the same carriage with a French gentleman, who had gone through all the ceremonies, and was departing charmed in spirit through the evidence of special service which he supposed he had done. "Do not," I said, "suppose that we Protestants would not do this also, if we regarded it as God's will; but is there not something more difficult in fighting against our inward sins, and striving to keep the Ten Commandments?" He was candid enough to admit it; and this principle leaves room for all who may be doing no special work, and yet, by earnest struggle after holiness in daily duty, may be greatly building up the kingdom of God. This will cover all religion in common life, from the hewer of wood and drawer of water to the Christian merchant, artist, educationist, or statesman; for all will be holiness unto the world. But we have also room for the manifold works of rescue—such as deal with orphanage, widowhood, disease, insanity, ignorance; for the efforts to subdue the gigantic evils of intemperance and lust, and for the salvation of the victims of sin and sorrow to whom home missions are brought, and the vast cure of the terrible evils of idolatry, superstition, and world-wide wretchedness in the wastes of the heathen field. This is the work of little more than two generations. We may say with Tertullian, "We are but of yesterday, and we have filled up everything." The decline of Paganism before our eyes reminds us of the sketch of Pliny as to the rarity of the purchase of victims for sacrifice. If men will not believe our missionaries, let them believe the *Standard*, when it tells us that the worshippers of Juggernaut are deserting him, and his car can only be dragged by hired coolies. No doubt the work of the Church is still boundless and endless in many a sad and dreary field of labour; but what is to compare with it amid all the powers of earth, and what bears such evidence that it is not of earth, but of heaven. "The stone which the builders rejected, the same is become the head of the corner. It is the Lord's doing, and it is marvellous in our eyes." These things are greater than any human arguments. The divine facts are more than the most eloquent human commentary upon them; and if the facts were not there, the commentary would sink in confusion. Let us, then, go forth on all hands to work of this kind. God will confirm the word by signs following, and "the God that answereth by fire, let him be God."

Mr. D. Matheson (Chairman of the Council) in the pause between the addresses came forward to express how deeply the members of the Alliance felt the great kindness and hospitality they had received. They had ever felt, as each Conference came round, how the Spirit of God was really with them, working in the hearts of all present, and how they had been brought into more brotherly love and union; but they felt, if it was possible, that the present Conference was perhaps the best they had yet enjoyed. They desired to express sincere thanks to those gentlemen who formed the Committee, to Principal Brown in particular for his energy, the Rev. D. Beatt, Convener of the local Committee, Mr. Mackie, the Secretary, and all the members of the local Committee, besides ministers of the city, who had so greatly helped. They had also to express their thankfulness to the choir for leading the psalmody, and to their friend Miss Brown for the kindness she had shown in that way in the smaller meetings. They were especially grateful to the Lord Provost and Mrs. Henderson for their munificent hospitality, and also to the session of the West Church for their kindness in arranging for the Communion Service.

Lord Provost Henderson, in responding, said he knew he expressed the feelings of those who had been present at these meetings, that they had derived a great deal of advantage from attending them. He believed that many had been quickened in their faith, and many had been induced to feel more united with their fellow-workers in the work of extending the kingdom of Christ. He trusted that many in the city and county who had attended the meetings would cherish kindly and grateful feelings towards the Alliance, and not only so, but would feel more and more quickened in their faith and in their endeavour to do what they could for the advancement of Christ's kingdom and cause throughout the world. It had given him very great pleasure indeed in doing anything he could to make the meetings of the Evangelical Alliance profitable and pleasant.

The Rev. D. Beatt (Chairman of the local Committee) said they had found very little difficulty indeed in obtaining assistance in all the arrangements; on the contrary, they had experienced the greatest heartiness over the whole city in connexion with the meetings, which had been so pleasant and stimulating, that, now that it had found its way so far north, there would be less fear on the part of the Alliance to come again at some future time.

STUDY OF THE WORD OF GOD.

The Rev. Dr. C. Clemance, speaking upon this subject, said:—

The topic on which I have been announced to speak has been chosen by the Alliance, but it will give me greater freedom of utterance, perhaps, if I am permitted at the outset to say that for the method of treatment and for the sentiments uttered therein I alone am responsible. I have to

speak upon "The Study of the Word of God the Remedy for Present-day Worldliness and Erroneous Teaching." By "erroneous teaching" we have intended such as is seriously erroneous, which is subversive of, or detrimental to, Christian faith and life; not, of course, those minor differences which the Alliance assumes to exist among the varied Christian churches have represented, but such errors as are born, in fact, of worldliness and carnality. There are such; for we find that while the Apostle John sets forth worldliness in one form, the Apostle Paul sets forth carnality in another. When the former says, "Love not the world," by "the world" he defines his meaning to be that which indulges in "the lust of the flesh, the lust of the eye, and the pride of life." When we read the Apostle Paul's first Epistle to the Corinthians, we are not a little astonished to find that in his third chapter he actually charges members of the Corinthian Church with being carnal, and with walking according to men; that is, with assimilating their conduct to that of unsanctified, unregenerate men. This is the more remarkable, inasmuch as the forms of carnality specified by him are totally different from the forms of worldliness specified by St. John. There are among the Corinthians "envying, and strife, and divisions;" every one of you saith, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Thus we see that while the Apostle John warns against earth-born worldliness, the Apostle Paul condemns church-born carnality. So that if we witness a considerable amount of both kinds of worldliness in our day, it is no otherwise than was the case in apostolic times. Its forms may vary, but the essence thereof is the same. The like spirit may assume legion forms. Supposing we were asked, What do you look upon as the features of present-day worldliness in the professing Church and among professing Christians? In replying, we should find it helpful to arrange the phenomena which may be witnessed under the two divisions to which we have referred—even the carnality of the Church, and the earthliness of the world.

There are forms of thought and life in Christendom, connected with the name, profession, and ritual of religion, which savour of carnality, and of walking according to man. Briefly to specify some of them is all that our space and time will permit, selecting those against which the very existence of this Alliance is a needed and constant protest: (1) It is a piece of carnality when, assuming large and pompous titles, men would dominate over the body of Christian people, ignoring the fact that as Christians they are kings and priests unto God, and claiming a dominion over their faith which, were they true successors of the apostles, they would entirely disavow. (2) It is a piece of carnality when the true unity of all believers in Christ is ignored, and when Church unity is supposed to consist in the observance of like forms, the assumption of the same names, or subjection to the same towering hierarchy. (3) It is a piece of carnality when the enforced connexion of a Christian church with a secular state is regarded as putting on that church the seal of legitimacy. We are as far as possible from indicating any opinion as to whether a church should or should not be connected with the State; all that we maintain now is that such State connexion can never create a true church, nor can the absence of it put on a church any brand of inferiority whatsoever. (4) It is a piece of carnality when the validity of a church claim is supposed to depend in any way on the succession of an official priesthood in a historic line of consecration. To the Ritualist's doctrine, *per se*, we fully subscribe—*viz.*, that the presence of the Holy Ghost alone can seal a church's validity; but the ministerial orders in which men would limit the presence, the power, and the seal of the Holy Ghost to one apostolic line, affront the commandments and doctrines of men. (5) It is a piece of carnality when men attribute any spiritual virtue to the water of baptism, or to the bread and wine in the Lord's Supper. Both these pieces of superstition are "earth-born shoots," and are both condemned in the third and sixth chapters of St. John's Gospel. (6) It is a piece of carnality when the members of any one Christian fellowship arrogate to themselves the exclusive right to the title of "Church," and put on other Christian people a mark of depreciation by calling them members of a "sect." (7) It is a piece of carnality when men regard the observance of any forms, however appropriate in themselves, as making or constituting a true Christian. He is not a Christian who is one outwardly, but he is a Christian who is one inwardly. And baptism is not merely that of water, but that by the Holy Ghost—in the Spirit, and not in the letter; whose praise is not of men, but of God. (8) It is a piece of carnality when men love to fasten their gaze rather on the points on which Christian people differ, than on those far higher ones on which they agree. When such differences are exaggerated, and made barriers against interchange of service and manifestations of brotherly love, oh! it is a Christ-grieving piece of carnality. The tendency of sects to split up into parties over small differences of opinion is surely most foreign from the mind of Christ. When we think of all these signs of a carnal spirit in varied departments of Christendom, it is with trembling, yea, almost with terror, that we read, "Judgment must begin at the house of God"!

Over and above the carnality of the Church there is also a very considerable element of earthly worldliness in many individuals who bear the Christian name. This is, in some sort, a less serious evil than the others, because, although it may indicate a character of a lower type, yet it is one which attaches to individuals, and which we have no reason to think marks individuals in one church rather than in any other. Are not such features as these too commonly witnessed in our day? In the thorny region of *politics* how much more do some make of party than of principle, to such an extent that the conception of the true politician as one who contends simply and solely for equity in the nation, comes in many cases, to be almost ignored! In the commercial world men make haste to be rich, and even now there are some who devour widows' houses, and yet make long prayers! In *social* circles a man is sought out and flattered according to his wealth, rather than according to his worth. In *private* life a torpor is often to be observed, and a grievous indifference to the advance of our Lord's kingdom. Many will spend thousands of pounds on a single picture who care not to give as many pence towards the subjugation of the world to God. Numbers who bear

the Christian name are steeped in luxury, corrupted by conventional maxims and customs, live as if they would rival the vortex worldlings in display, caring far more to stand well in society than to uphold the great and mighty cause of God. To them the sacred day of rest is far from being as sacred a day as it was to their fathers. And with all this lessness in religious matters, there is a manifest deterioration of character. They seem to sin neither at the government of motive, temper, nor tongue; and, notwithstanding their Christian profession, they read their Bible so little that they know less of what is in it than what is said about it and against it: hence their "helmet of salvation" is knocked almost out of shape by the enemy's blows; they cease to be able to formulate their faith, and to fit it to what they think is "modern" thought; so that they make one fear that unless the mischief be checked, they will ere long drift away from the very name and faith of the Christian, and from all association with the Christian Church.

Now, the question will, must come up—ought to come up—What is the remedy for these forms of worldliness? In reply, we at once make our appeal to the Book which all the churches accept as the Word of God, and we would cry aloud, Study that! Nor do we at all care to conceal our very strong conviction that the lack of such study is at once the *effect* of much worldliness, and the cause of a great deal more. We are not unaware of the risk we are incurring, at such a time as this, of the charge of defective reading being laid at our door, on account of the title of our paper. For no one can doubt that by the expression, the Word of God, we mean the Word of God as contained in the Scriptures of the Old and New Testaments—*i.e.*, in the Bible; and that we indicate thereby its unity. It may be asked, Is it not too late in the day to speak of the Bible as if it were a unity, seeing that it is a library, a literature, made up of some sixty or seventy books, diverse in age, in style, in value, and in the character of their contents? Is it not too late to speak of it as a unity, when just now it is by accomplished Hebraists being separated into its several documents, those documents again into their several parts, and those parts assigned to their several periods?

Our reply is, calmly and deliberately, but most emphatically, No! For whatever may turn out to be the ultimate conclusion as to the human channels through which, or the methods by which, each separate document has come to our hands as it is this day, nothing can shake the solid fact that there is, beneath the surface, a record of a progressive, historic redemption, which is seen to be moving forward through the pre-Christian ages, in preparation for the first coming of Him who is the Light of the world; of the carrying on of that redemption by means of the sufferings of Christ and the glory that should follow; and also of the actual application of that redemption to man, through the power of the Spirit, in the converting of the sinner and the training of the saint; showing us that the Second Divine Paraclete is thus leading on redemption to its culminating point and its perfect seal, the dwelling of God in man and the rest of man in God. This unity of the books cannot be destroyed, nor even disturbed, by any criticism whatsoever. But there is in the Bible even something more than this wondrous unity, even a living and breathing spirit; and, in fact, without the Spirit of Christ first breathing into the writers, such a unity as we have described could not possibly have been brought about.

In precise accordance with this triple aspect of the holy volume, are there three methods of studying it. (1) It may be studied from a linguistic and historic point of view, as indicating in its own line the evolution of the race, of thought, of language, and of literature. For this kind of study scholars alone are competent. (2) It may also be studied with the aims and ends of a reverent historic student, as he notes therein the forward movement of God in providence and redemption; His revealed righteousness and salvation in Christ; and the authority of the risen Saviour as Administrator of the affairs of earth, and as the giver of the Holy Ghost to complete and consummate redemption's mighty plan. (3) Or it may be studied likewise for devotional and practical ends, as a book inspired by the Holy Ghost, in which His inbreathing is distinctly perceived, and through which He inbreathes new life to those who thus study it. In such cases there will be at least four purposes for which the study thereof will be pursued: (1) That we may thereby come to a better knowledge of God and of His ways; (2) that we may know and follow it as the adequate and only rule of faith and practice; (3) that we may learn therefrom what our Lord would have us be and do; and (4) that we may absorb into our own being the spirit of truth and love which pervades the Book. Of these three orders of study, none need be barren in blessing to the reverent inquirer. The first, however, will be limited to a few; the second, though open to more, yet requires for its thorough pursuit more leisure than most have at their command; the third is open to us all, and incumbent on all. Each order of study, again, will probably lead the student to adopt a distinctive formula as expressive of the issue thereof. We should not wonder if the result of the first should be summed up thus: Early authorship; late editorship. This seems, practically, to meet the claims of ancient traditions and the demands of modern (believing) criticism. If the second course of study be adopted, the results of it might be put thus: The later the date, the brighter the light; while the pith of the Book's contents may be summed up in the words, He cometh; He came; He is coming again. But the third kind of study will yield results that are richer, grander far. There is diffused through the Book a divine aroma, the fragrance of which will exhale as we bend over its leaves: there breathes through all the Divine Spirit, and in the inbreathed word will be heard the whispers of the Father speaking to us as children: "When thou goeth, it shall lead thee; when thou sleepest, it shall keep thee; when thou awaketh, it shall talk with thee;" so that we shall come to feel and to say, in the words of one of our foremost scholars, "If I am asked why I receive Scripture as the Word of God, and as the only perfect rule of faith and life, I answer, with all the fathers of the Protestant Church, 'Because the Bible is the only record of the redeeming love of God; because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us in Him His will

for our salvation. And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured—but none other than God Himself is able to speak such words to my soul.'" Even so; "Speaking to my soul." Here the devout scholar and the enlightened Christian meet. They do not conflict with each other; they strengthen and confirm each other's faith. Such conclusions as these do not conflict with any genuine scholarship whatever, though they far transcend any results to which scholarship alone can attain. These, the highest results of all, may be indicated in words like these: "I will never forget Thy precepts; for with them Thou hast quickened me." "The law of Thy mouth is better unto me than thousands of gold and silver." "We have known and believed the love that God hath to us." "As many as walk according to this rule, peace be on them, and mercy, and on the Israel of God!" This, this is the study of the Word for which we claim that it will be the corrective of worldliness and of erroneous teaching. Shall we now, instead of thinking either of the Book which is studied, or of the study of it, turn our attention to the man who so studies the Book?

Let us set him before us. Look at him. He comes day by day to the heart of the Book. He feels the heart-throb thereof. He inbreathes its spirit. The inspired volume inspires him. A power is in it, and goes along with it, that attends no other book in the world, and its formative action will be shown in the growth and transformation of the man. The truth in the page will be transmuted to life in the soul; and it is on account of the positive results thereof on his thinking and action that it will become so powerful an antidote against worldliness and error. The loving words of the Father, as in the Book He speaks to His children, will sweetly subdue and control him. They will be as gentle whispers to him by day and by night; kind monitions to guard from ill, tender comforts to soothe in sorrow, and faithful guides to direct in perplexity. They will gird him for service, shield him in temptation, nerve him for conflict, check him in peril, and sustain him in care. The redemption in Christ Jesus, there set forth on historic lines, will be a reality within him, its own witness and seal that the Word is truth. He will be brought thereby into close contact with the unseen and eternal, and the reality of the invisible kingdom of our Lord will be to him placed beyond a doubt, because of its actual existence within him. He will himself manifest that very knowledge which some deem hopelessly beyond his reach, and will be the living proof of a supernatural potency to which the world can never attain. Yea, more. His whole caste of thinking and life will be moulded by, and will be a proof of, the reality of God's saving power. The same mind will be in him that was also in Christ Jesus, for in his view the very noblest order of character will be that which can sacrifice and suffer for another's weal. While Christ crucified for him will be the centre-point of his hope, Christ formed within him will be the main feature of his life. In a word, he will grow like the truth on which he feeds, absorbing the spirit of the Book; so that, in his own spirit, temper, acts, and conversation, he will hold forth the Word of life as a lamp on the pathway to the "Father's house." The positive effects of the study of the Word being such as these, it cannot but also be that such forms of worldliness and error as those to which we have already referred will be impossible to him. Since his thinking, feeling, action, tastes, and sympathies are moulded by God's Word, apart from "the commandments and doctrines of men," he will care less and less for human tradition; his inquiry will ever be, What hath the Lord spoken? To him the religious divisions of Christendom will be—must be—a cause of sorrow; nor will he be slow to perceive the carnality out of which many of them arise. His religious convictions being formed under the teaching of the Word of God only, the artificial boundaries which man has set up will be deemed of little worth. High-sounding names will be nothing to him. The pompous titles of ecclesiastics will be shorn of their value. The true unity of believers in Christ will be seen. The fact of the true Church being the creation of the Holy Ghost alone being once recognised, the figment of Apostolic succession will be disallowed. He will not believe in the magic words of an official priesthood imparting to the water, bread, or wine any spiritual efficacy, nor in their insuring that any such efficacy shall attend their use. Arrogant church claims will be set at naught. Those who are good enough for Christ to receive he will deem good enough for him. The points on which believers are one he will dwell on with delight, and he will care less for those which part them as yet off from each other.

Nor will the earthly worldliness be in a less degree shorn of its pretentious attractions and deceptive glare. Every sphere of life will be sanctified by the Word of God and prayer. He will increasingly deprecate party spirit in politics, and will care more and more for righteousness alone. In commerce nothing but integrity will be allowed. In social life he will court not the great so much as the good. He will delight to consecrate his gains to Christ, because he has yielded himself to Him, and will set conventional maxims and customs at naught when they conflict with the word of Christ. He will care less to stand well in society than to be approved of his Lord. With the Word that reveals Christ to him there will come a power that transforms him into the same image from glory to glory, and that proves him to be in no unintelligible sense a temple of the living God. The world will cease to charm. His whole nature will be reset in the reverse direction. "For me to live is Christ" will express his sole conception of a life worthy of God. The convictions of such a one will be as remarkable for their strength as for their governing power. As those convictions were not formed by man, so by man they cannot be disturbed. The Positivist may come and urge on him the service of humanity. He will reply that the world has never yet seen such glorious service for man as that which has been inspired by the Spirit and the Word. The Agnostic may come, saying, You can never know God. He will reply, Friend, it is too late in the day for you to tell me that. I have found Him here, for "hereby do we know that we know Him, if we keep His commandments." Let the Anti-Supernaturalist come and say, The supernatural is impossible. Again, he will reply, It is useless to tell me that, for through the Spirit which breathes in the Book I have risen with Christ, and am seeking the things which are above, where Christ sitteth at the right hand

of God. Let the Materialist come and say, You are but matter and force. He will reply, That all depends on what kind of force you mean. I know that in and through the Book there is a Divine force creating anew my whole nature, and thrilling through every fibre of my soul. Let the Sceptic come and say, Ah! one world at a time is enough for me. Then he will reply, You are mistaken. You suppose that we are thinking only of a present world and a future one; if that were all, you might possibly be right. But it is not so; there is a lower world and an upper one. There are both present. In both I live. Already I am in the higher world, and actually sit in the heavenly places in Christ, and such as are once in this realm cannot die any more.

Thus it is that no serious ill nor serious error will have root-hold or foot-hold where the spirit of the Book is absorbed into the soul. We must get men back to their Bibles. If the Bible is universally studied thus, our churches will thrive; if its study be neglected, they will assuredly decline. If professing Christians cease to be able to wield aright the Spirit's sharp two-bladed sword, the hierarchies of error will soon ride over them in triumph. If we would have men whose convictions the world cannot destroy, we must have men who have convictions which the world cannot impart. Yes, and we must have men who study the Book in order to translate it into holy living. Thank God, we have many such, but we want of such thousands more. To form such men was the Book given. This result it will have when read with faith and prayer, and made the food of the soul; a result which, as described by an Apostle, is one which we may well crave for ourselves and others: "That the man of God may be perfect, throughly furnished unto all good works." We may not aim at less; we cannot wish for more.

CLOSING ADDRESS.

The CHAIRMAN (Lord POLWARTH), after leading the meeting in prayer, delivered the closing address. The noble Lord said:—

They had listened during the Conference to many very beautiful, very instructive, magnificent addresses upon many great and glorious subjects which were of common interest to all evangelical Christians. They had met, in the name of the Evangelical Alliance, in order to testify to all that, while Christians may have different opinions upon many minor but by no means unimportant subjects, they are agreed in the grand fundamental truths of our evangelical faith, and in their attachment to their common Lord and Saviour. He trusted that the influence of the gatherings would last for many a long day, and that the stone which had been cast into this centre would widen out in a great ripple throughout the length and breadth of Scotland till all were touched by its influence, and men began to recognise this great fact—that it was due to one another to respect each other, and to honour each other, whether their opinions upon political or religious subjects differed or not. He desired to give them a parting thought. He asked them to realise the personal love of a personal Saviour; but more than that, to come nearer still, so that they might realise that wonderful truth which was expressed in the motto of the Evangelical Alliance, *Unum corpus in Christo sumus* ("We are one body in Christ"). Christ brought out the reality of that union when He said, "I am the vine, ye are the branches." That was a grand, broad truth applicable to every believer in Him. It was a marvellous mystery—yes, the very miracle of grace—that sinners should be translated out of the kingdom of darkness into the kingdom of God's dear Son; yet it was no mere figure of speech, no lovely transcendental idea far beyond the reach of human ken, but it was very experience itself. During that Conference they had heard much of the immense responsibility which lay upon every member of the Church of Christ to live together as brethren, to work for Him, to show forth His glory, and to serve Him continually. Where was this power to be gotten—power which would raise them above sectarian jealousies and bitterness, power to discuss a point with a Christian brother and not to lose one's temper, power to live calmly and peacefully amidst the world's turmoil? The answer was in the words, "We are members of Christ's body." They were one in Him; branches of the true vine. They looked forward to the crowning day when Christ shall rejoice over the great company of His redeemed ones, and when they shall be presented to Him as one church, with no divisions; one church, one in Him; spotless, "made meet for the inheritance of the saints in light." In the name of the Evangelical Alliance, he bade the friends in Aberdeen farewell. He thanked them not only for their courtesy and Christian hospitality, but he and the other members from a distance rejoiced in their Christian sympathy. Though they left the beautiful city of Aberdeen, it would be with the prayer that the presence of the risen living Lord might dwell there; that each church and each congregation might receive a fresh baptism of power, and each individual Christian go forth with new strength and new hope to do the work of the Master.

The Conference was closed with prayer and the Benediction by the Rev. Principal BROWN.

THE Aberdeen daily newspapers gave copious reports of the proceedings of the Conference, and the following communication appeared in the *Journal* of Sept. 23:—

THE "CATHOLIC COMMUNION" OF THE EVANGELICAL ALLIANCE.

A correspondent, writing yesterday, says: In the West Kirk, at ten o'clock of the morning, in the most brilliant sunshine, with the glorious blue dome of sky o'erarching all, there met to join in the sacrament of Holy Communion some 400 Christian folk. The representatives of the three Presbyterian forms of government were there; and twelve elders assisted the officiating clergyman, several of the said elders being Nonconformists. The sight, as one thought of its significance, was well calculated to bring into the eyes a moist symbol of feeling. There, in the sedilia, on the near side of the table, sat the venerable Principal Brown; beside him Mr. Stark;

in the chair where erstwhile was the lectern, sat the Incumbent, Mr. Mitchell, and opposite to Principal Brown; in the sedilia, on that side, was Mr. Thomson, of the Free West Church. That fine old practice of covering the table with a cloth of purest snow-white linen was observed, and on the table in stately order stood, in massive silver, and of old ecclesiastical form, six noble chalices, eight elegant patens, and a capacious flagon. On the floor of the church, in front of this table, charged with the elements, in two rows the elders stood; and twelve more distinctively representative men could not well have been got. The present Lord Provost of the city and two of his immediate predecessors, Nonconformists also, were there. There were, too, five keen, active lawyers, an ex-Dean of Guild, a retired colonel, a teacher, and a merchant reverently standing to serve; and giving, by their presence there that morning, visible evidence of real brotherly Christian unity. As Mr. Mitchell's voice finished the first verse of the well-known "'Twas on that night when doomed to know," the elders, two by two, moved down the Tension "pews" and round to the session house, from which they emerged bearing the elements by the opposite end of the aisle, on to the communion table. There for a few minutes they remained, while Mr. Mitchell, in a few earnest sentences, gave a short address. Then, two by two, the elders carried the vessels containing the sacred symbols to the linen-covered tables, in front of which sat the communicants. The glorious sunlight was streaming down through the coloured glass of the western window into the church as I left, with the music of that grand old Psalm, "Bless, O my soul, the Lord thy God," swelling most soothingly on my ear; and, as I walked down into the bustle and the business of Union Street, I thought, surely it was indicative of a coming period of illumination and harmonious feeling amongst the churches, when keen and intelligent men of business representative of the leading denominations could unite to spend an hour as I have seen it spent this morning.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, September 8; Robert Johnston, Esq., presiding. The Chairman read a passage of Scripture, and prayer was offered by the Rev. Dr. Gritton.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Alfred H. Brown, Esq., Tunbridge Wells.
Arthur Brown, Esq., Tunbridge Wells.
Mrs. Arthur Brown, Tunbridge Wells.
Rev. C. Johnson, Barnstaple.
Mrs. Buchan, Ellon.
Miss Buchan, Ellon.
Miss Rolleston, London.
Rev. H. J. Alcock, London.
Rev. W. G. Halse, Bridlington Quay.
Colonel Kenny, Dover.
Lieut.-Colonel H. H. Murray, R.A., Dover.
Mrs. Murray, Dover.
Major-General Hardy, R.A., Dover.
Mrs. Hardy, Dover.
Rev. Dudley Ryder, Dover.
Lieut.-Colonel Forbes Macbean, Dover.
Admiral Campion, C.B., Lee.
Miss Prescott, Dover.
Herbert Gow Stewart, Esq., Hailsham.

DEPUTATION WORK.

General Field reported that he had visited Dover on August 24 to give an address at a public meeting in Wellesley Hall, convened through the kind exertions of Major-General Heath.

NEW MEMBERS OF COUNCIL.

The Secretaries reported that the Rev. Jas. Douglas and the Rev. Dr. Sinclair Paterson had accepted their appointments as members of Council.

WEEK OF PRAYER.

Copies of the final edition of the Week of Prayer Programme for 1888, embodying the suggestions of the foreign branches, were laid upon the table, and the Secretary stated that the paper was being sent out in large quantities by the various missionary societies to their foreign stations.

ANNUAL CONFERENCE.

The Secretary submitted the final edition of the programme of arrangements for the Conference at Aberdeen.

ANNUAL REPORT.

The draft of the Annual Report having been read, it was moved by the Rev. K. E. Jenkins, seconded by the Rev. A. T. Edwards, and unanimously resolved, "That the Report now read be approved as the Report of the Council to be presented to the Conference."

RELIGIOUS LIBERTY IN TURKEY.

Referring to the question of religious liberty in Turkey, the Secretaries reported that shortly after the last Council meeting the expected communication arrived from the Constantinople Branch, enclosing a full statement on the subject. The letters were read, but the subject was deferred for full consideration at next meeting.

QUARTERLY CONFERENCE.

The subject for the next quarterly conference, to be held on September 30, was approved as follows: "Holding fast the faithful Word" (Titus i. 9); and it was stated that the Rev. Burman Casin, M.A., had consented to give the opening address.